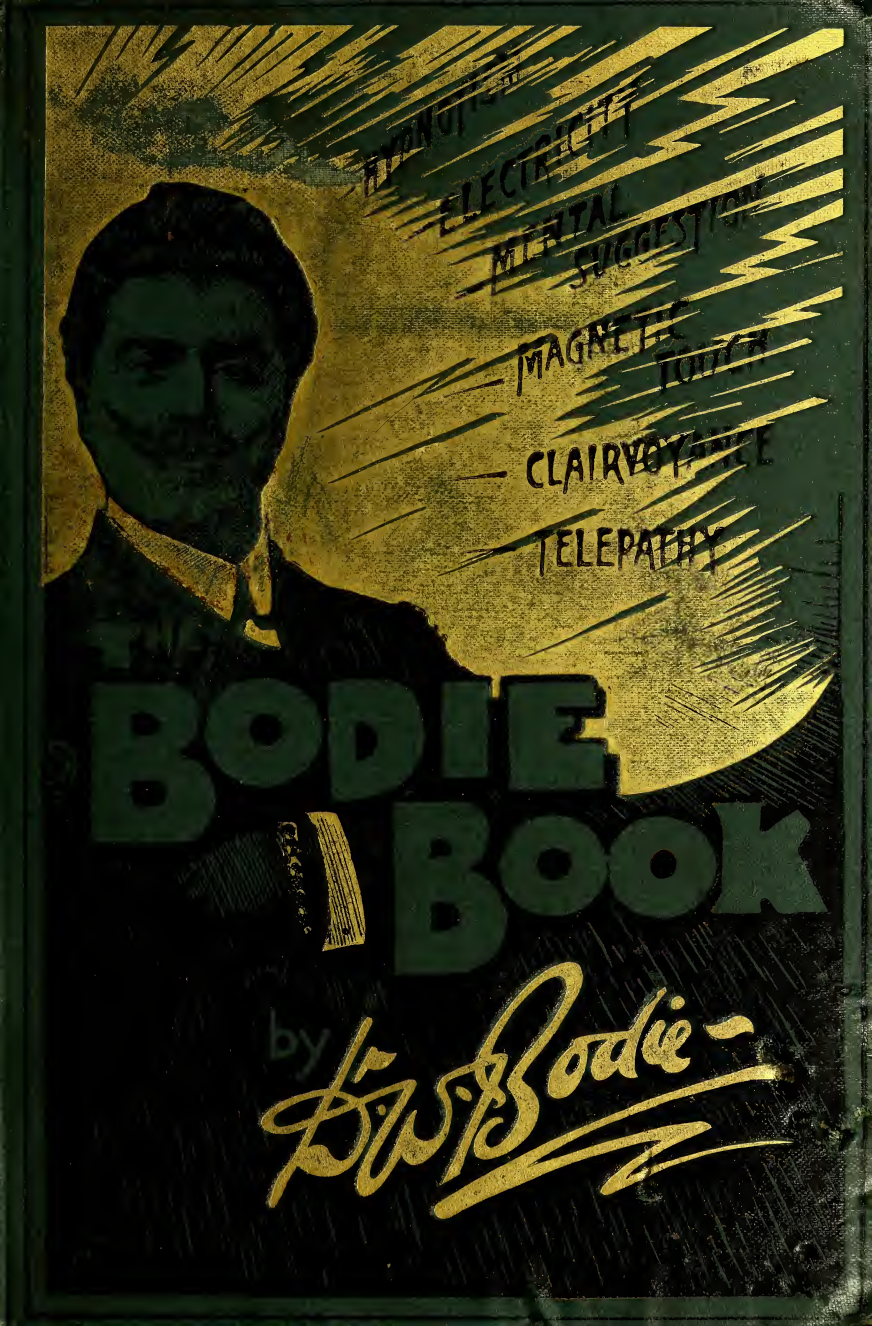
HYPNOTISM
ELECTRICITY
MENTAL SUGGESTION
MAGNETIC TOUCH
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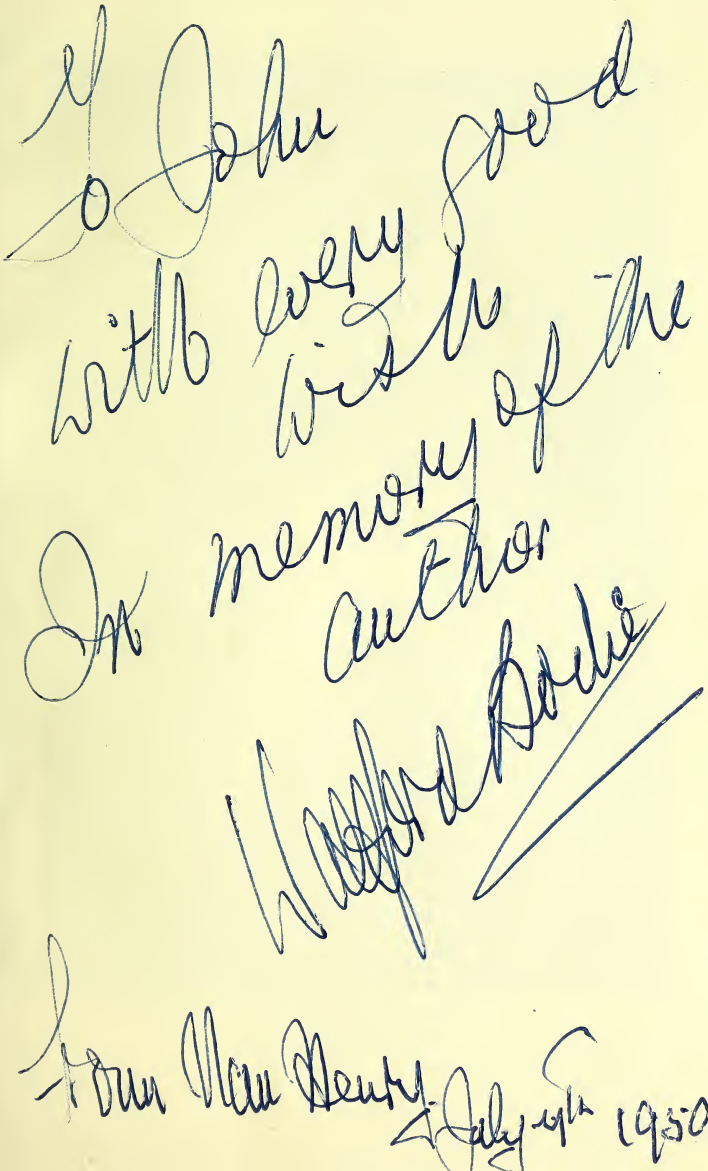

To John
with every good
wish
In memory of the
author
Wilford Bodie

From Nan Henry
July 19th 1959

Dr. Walford Bodie.

ENTERED AT STATIONERS' HALL.]

THE BODIE BOOK.

HYPNOTISM. ELECTRICITY.
MENTAL SUGGESTION.
MAGNETIC TOUCH.
CLAIRVOYANCE.
TELEPATHY.

BY

WALFORD BODIE,
F.R.M.S., M.R.S.A., &c.

(Fellow of the Royal Meteorological Society; Member of the Royal Society of Arts; Freeman of the City of London; Fellow of the Royal Colonial Institute; M.D. and C.M. Barrett College; Ph.D. and D.Sc, Chicago College of Medicine and Surgery.)

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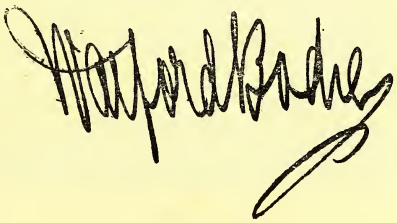
DEDICATION.

I DEDICATE THIS BOOK TO THE BRITISH MEDICAL MEN IN THE HOPE THAT IT MAY LEAD THEM TO A FULLER UNDERSTANDING OF THE FINER FORCES OF WHICH IT TREATS, AND MAY THUS ENABLE THEM TO PERFORM EVEN MORE EFFICIENTLY THAN AT PRESENT THEIR DUTY TO THE MILLIONS WHO TURN TO THEM IN TIMES OF PAIN AND SICKNESS.



Mrs. Walford Bodie.

PREFACE.

It is now nearly twenty years since I first appeared before the public as an exponent of the marvels of hypnotism and electricity. During that time I have visited every important town in the British Isles, and in every town there are at the present day healthy and happy people who owe their health and happiness to me. Before I treated them they were victims of paralysis in one or other of its forms, and burdens to themselves and their friends. Since

then they have been free from that dread disease, and are able to take their share in the great battle of life.

I do not say this boastingly. It is a plain statement of facts set down as my reasons for writing this book. In effecting these cures I have only been the instrument of higher forces, and in my public appearances I have always endeavoured to make this clear to my audiences, and in some measure to explain the nature of these higher forces. But the stage is not the place for a lengthy explanation, and I have had to confine myself to a very few words.

I have always felt that those few spoken words might well be supplemented by a text-book which would help to a full understanding of my work, and some years ago I announced my intention of writing such a book. Since then I have received many letters of inquiry as to it. I offer apologies to the writers of those letters and to the public generally for the delay in the production of the book. My excuse is that my work at the theatres and my labours among the paralysed poor allow me but little spare time. The book has had to be written during odd hours—I might almost say odd minutes. In fact, had it not been for the help and encouragement of my wife, who is the constant companion of my labours, the many letters of

inquiry would still remain unanswered in the present form.

My first idea was a simple monograph, but the subject aroused all my enthusiasm and claimed a more comprehensive treatment. My method of cure, being connected with electricity on the one side and with the mysteries of occult science on the other, could not be explained in a few words. The marvels of hypnotism, mesmerism, magnetic touch, mental suggestion and other kindred subjects had to be put before the reader from my own peculiar point of view before my system of healing could be arrived at. Briefly, I have in this book set forth the consolidated experience of a lifetime's study and practice, to show how I heal a patient in three minutes, and yet have endeavoured to treat the subject in such a way that these pages may afford entertainment as well as instruction. I have not aimed at any kind of literary grace or style, but have simply written down my ideas and facts in plain words, showing as clearly as I can how the sorcery and supernatural agency of the dark ages have become the scientific facts of to-day.

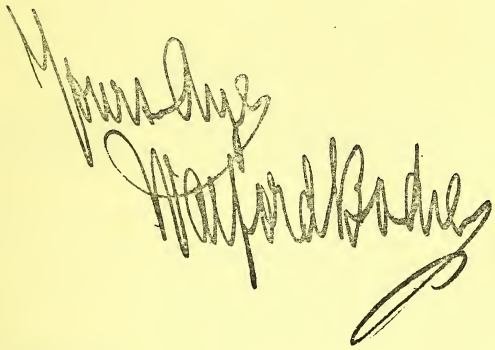
It is probable that this book will come under the eye of students well read in the subject. To these I wish to state that throughout I have endeavoured to draw a clear

distinction between Hypnotism and Personal Magnetism, and to combat the popular superstition that hypnotic suggestion is sufficient to account for all the phenomena of occultism. Many years of steady practice and investigation have convinced me of the existence and great power of a human magnetic force. I go even further, and claim the existence of a sixth sense connected with this force—a sense which I have called Magnetic Touch.

There is one chapter to which I would direct the special attention of my readers. Under the heading of Motherhood and Magnetism I have endeavoured to show how the impressions of the mother are magnetically conveyed to the child, how her imagination forms the invisible mould in which the little one's features and character are cast, and finally, how the contemplation of the sublime and the beautiful on the part of the mothers of our race may accomplish an end which involves not only the moral elevation, but also the physical and intellectual grandeur of mankind.

A word as to the title of the book. I have called it "The Bodie Book," because it is an exposition of Bodieism, or the art of healing by Bodic Force. I am well aware that there are many existing works on hypnotism and magnetic

healing, but my reason for adding this to the already large number is that it contains something new, which, referring closely as it does to my practice on the stage, I have thought best to couple with my own name. And so as "The Bodie Book" I send it forth into the world—to those who are already interested in my work—to those whom I hope to interest in it.



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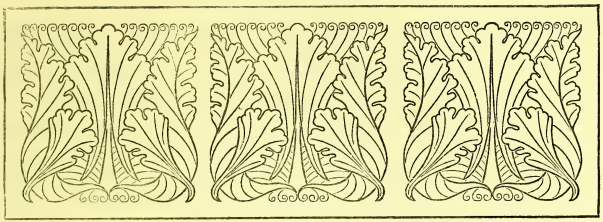

CHAPTER I.

HYPNOTISM AND MESMERISM.

All know the word Hypnotism. They have heard it bandied about in joke and cheap common-place. They have seen it made the subject of illustrations and jests in comic papers, and have been led by the spirit of the modern age to regard it as a comprehensive term used to describe humbug and collusion in a non-committal way. Some will go further and admit vaguely that there is "something in it," but in the absence of direct knowledge on the subject they are easily persuaded by sceptics that it is composed of two parts trickery and one part glamour.

It is not sufficient to tell these people that the reality of Hypnotism is recognised by the men who write the text books of our great universities. They still go on asserting that there is always a certain gullible portion of mankind

credulous enough to believe in these things. They forget that, in the light of the existing proofs of the realities of Hypnotism, they themselves are the credulous people, led by bigoted sceptics to believe anything rather than what is set forth plainly before their very noses. The extent of their ignorant credulity will be seen from the fact that they really believe a patient will smile sweetly while he is having his tooth drawn, simply and solely to please me, an utter stranger to him; that a respectable member of the community will turn cart wheels on the stage merely because he is afraid of me; and that a young man about to be married will dandle an imaginary baby in his arms because I ask him to do so. From this it is merely a hop, skip, and a jump for them to believe that a person paralysed from birth will dance a hornpipe because he imagines I will be annoyed if he doesn't.

I start then with the assumption that Hypnotism is broadly and generally recognised by all who have too much brain to be easily gulled. Now then, given this general belief, what does the word convey to them? Have they a full conception of the laws of psychology which it covers? Do they understand that the science is a matter of well-established grades of consciousness which begin in simple sleep and end in the as yet undiscovered realms of the soul? As a rule they have no such conception, and it is my object in these pages to explain the science in simple language that can be understood by everybody, and at the same time to give some idea of its higher reaches into the sphere of occultism.

In the first place Hypnotism is a term which embraces a number of processes under one head, just as the word SOUL is used to convey broadly everything in the human being above and beyond the body and the every-day mental functions. But while for my purpose here I shall frequently make use of the word "hypnotism" or "hypnosis" as a convenient term, it must not be forgotten that under this heading there are schools which differ, not only in degree but also in kind.

The greatest difference in this respect is found between Braidism, or Hypnotism proper, and Mesmerism, or Personal Magnetism. The line which separates them will be seen at a glance when I say that the mere hypnotist obtains control over the subject by suggesting to him that he is or soon will be under control; whereas the mesmerist establishes an invisible, but none the less real, magnetic communication between himself and his subject, by means of which his will and even his thoughts and feelings may be transferred to or impressed upon the mind of the subject.

The difference between the hypnotist and the mesmerist will be clearly seen by a simple illustration. Imagine that an automaton fac-simile of myself is made so skilfully as to pass for my living personality. Suppose this automaton is suddenly unveiled before an attentive group of good subjects who think it is my living self. See! the image throws out its arms, and a voice from its lips says, "Sleep!" What happens? They obey the command and go off immediately. Why? Because of any power on the part of the automaton? Certainly not. The automaton is as

dead and ineffective as a block of wood. Its only value is that it conveys an idea or a suggestion which is received by the subjects. It is certainly an instance of the power of mind over matter, but—and here is the point—of their OWN MIND over their OWN MATTER. That is hypnotism pure and simple. The subject himself is the prime mover in the business, and the operator need be nothing but a mere idea in the subject's mind.

Now, again, suppose that I am in a certain house where a sensitive subject with whom I am in magnetic touch is calling. My presence there is unknown both to her—I will assume it is a woman—and to the other inmates of the house. She comes in, and joins her friends at tea in the next room. I concentrate my mind upon her, and will strongly that she should fall asleep. She does so. No word has been spoken by me, no suggestion given her which should cause her to sleep. What is it then that influences her? A force, an actual influence, a current of magnetism, has passed through the wall, linking my mind to hers, and along this current goes my unspoken will that she should sleep. And more than that—my thoughts can be transmitted along it by wireless telegraphy, so that if I think of a number she will think of it also. And still more—my feelings can be ticked out in her nerves, so that if I pinch my ear she will suffer as well as I. This is Mesmerism or Personal Magnetism, in which the operator is the prime mover, and the subject merely a subject.

Many hypnotists have tried to explain this phenomenon by the theory that no force passes through the wall at all,

and that the whole thing can be accounted for by what they call "mental suggestion," by which they mean that my mind suggests to her mind those commands and images and feelings. Certainly it does, but how does my mind come into touch with hers? She can neither see nor hear me, nor can she tell by any of her five senses that I am there, much less know what I am doing. And yet she knows, or at least obeys, my will. This is the result of a sixth sense, which may be called Magnetic Touch. It is by means of this that the "mental suggestions" reach her. It is obvious then that the theory of mental suggestion advanced by the hypnotists to explain away a human magnetic force actually proves its existence.

Now then, it is perfectly clear from these two illustrations that Hypnotism proper does not recognise a magnetic force outside the subject's own body, while Mesmerism or Personal Magnetism does. But as the same effects, or nearly the same, can be produced by both arts, they are generally confused and classed together under one name—Hypnotism.

I myself am both a hypnotist and a mesmerist. I employ both methods, and combine electricity with them. But for the sake of simplicity I style myself an electrical hypnotist, and under that name I practise both the methods of Mesmer and of Braid. These will be understood better from a brief history of each of these men.

Frederick Anton Mesmer was born in 1734, in the small town of Stein, on the banks of the Rhine. He took his medical degree at Vienna, and devoted himself to the study

of occult science until in 1775 he startled the world by announcing his discovery of Animal Magnetism. He was opposed and condemned by the French Academy of Sciences in 1784, but it is worth recording that the principal medical man of the time, Dr. d'Elson, and not a few other members of the Academy, upheld him strongly.

Mesmer did not discover mesmerism. It had been discovered long before his time. He merely brought it before the people at large, simplifying the abstruse works of Van Helmont who came before him. The methods he used for inducing sleep and so-called supernatural phenomena had been employed in the Egyptian, Assyrian, Hindu and Grecian temples from the earliest ages, but there they were always regarded as miraculous and divine.

Mesmer's method was to make passes over the body of his subjects in order to saturate them with his own vital force, which he called Animal Magnetism. These passes were used in ancient times. In the British Museum there is a bas relief which once formed part of a tomb of Thebes. It depicts an operator and a subject. The operator is standing with hand raised, evidently making passes over the subject, who is sitting in a passive attitude. In the temple of Isis in Denderah, too, that goddess is represented as making these passes. Even the words Animal Magnetism were used long before Mesmer's time by the Jesuit Kircher in 1667.

Again, on Egyptian obelisks of remote antiquity one sees figures engaged in the exercise of magnetic practices, including passes, fascination, and the laying on of hands. The

Mysteries of Apollo, Serapis and Isis, the Orphic and Eleusinian Mysteries, and others, contained the processes of Animal Magnetism in their rituals. The Druids were versed in the science, and any intelligent reader may spell out in the pagan miracles the unwritten words, "Magnetic Touch." In my travels in the East it was forced upon my reason again and again that there is no lamaserie, temple, mosque, or sect of priests, however barbaric, that has not some knowledge of this wonderful science, and I could give examples and instances without number if space would permit.

Accordingly we are justified in concluding that Mesmer is simply one of the many who have brought this branch of occult science before the public eye. He laid down the rules and methods of healing by Animal Magnetism, and eighty years afterwards Reichenbach explained the nature of the power he used under the name of Od, Odyl, or Odic Force.

As with Mesmer and Animal Magnetism, so with James Braid and his hypnotic methods. He simply raked out of the past those processes which he put forward under his own name. Anybody who watches the ways of cats, serpents, and certain birds which hypnotise by producing fear in their victims, will easily understand that the ancient priests and sorcerers, who were close observers of nature, must have watched them also. But the fact that they understood and applied the same art does not rest on that alone. If one reads the records of the trials of the sorcerers of the dark ages, one may see Braidism, as opposed to

Mesmerism, very much in evidence. One may find obvious references to it in the writings of Pliny, Plutarch and Horace, and many another of ancient days.* The Grecian lady Aspasia mentions in a letter to Pericles that, on visiting the temple, the priests persuaded her to gaze upon a mirror floating in a fountain. This was evidently to hypnotise her, and then show her visions of whatever nature the priests chose.

Later, in the middle ages, self-hypnotism was used by the prophetesses of Central Europe, who gazed into whirlpools, in which they saw visions. The Chinese and Japanese bonzes, and the Hindu fakirs, achieved the hypnotic state by gazing fixedly at various parts of their body. The Arabs obtained the same effect as the revolving mirror of to-day by whirling round or working their heads with a peculiar motion.

From all this it is easily seen that the principle of hypnotism is to tire or daze a certain part of the brain by means of the eye, and the only use of the operator in its production is to show the subject how to do it. Kircher, in the middle of the seventeenth century, demonstrated it with fowls by drawing a chalk line down the beak and along the floor—a thing which anybody can do. Then later, in the beginning of the nineteenth century, Faria gave demonstrations of hypnotism on the stage, his method being to tire the eyes by making his subjects gaze fixedly on his hand.

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*Further references to Ancient Magnetism—Plautus's Amphitryon (200 B.C.) "I will put him to sleep by making passes." Virgil "Manus medica" lib. XII. Strabo, Tacitus, Diodorus Siculus, Celsus, Alpini, Aristides Ammonias Saccas, Porphyry, Plotinus (see Thomas Taylor's translations), St. James, Origen, Duns Scotus, Simon Magus, Jamblicus, Ptolemy, Le Loyer, Montaigne.

Then came Braid in 1841, and, although he was not the first to practise hypnotism, he was the first to place it before the world in such a way that it was generally accepted as a scientific fact. Acting upon the principle of tiring or dazing the brain, he employed an object fixed between the eyes in such a way that the subject would be compelled to squint slightly upwards. A favourite object with him was his bright steel lancet. He had other methods also. Gazing at a brilliant point, sudden fear produced by a flash of light or an unexpected gesture, and dazing the eyes by a circular motion of the hand. These were all found to produce the same effect as the object fixed between the eyes.

There was only one conclusion to be drawn then—that the hypnotic state could be produced by anything that could tire certain centres in the brain sufficiently to allow the subject's own vital force to rush up and paralyse the seat of the will so that the mere word or sign of the operator might become the controller of the mental and bodily machinery of the subject.

This led Braid to the study of the power of Suggestion. He found that by his methods he could not get the results of Mesmer and his disciples. This meant merely that he possessed no mesmeric gift, but he took it to mean that the claims of the mesmerists regarding such results were unfounded, and that all the phenomena they COULD produce were explicable by hypnotic suggestion. This was the error of Braid. Had I lived in his day I could have shown him things under test conditions which would have upset his

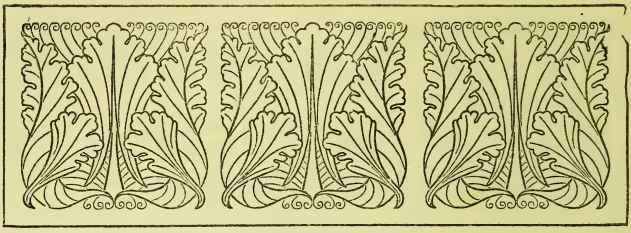
theory altogether—things which he could never have done, because, although very skilled in hypnotism proper, he had no gift of personal magnetism. Braid could not have influenced a blind-folded subject on the stage by a wave of his hand from the end of the hall, as I can. And why? Because he had no magnetic link to unite him with his subject, and, having none himself, he denied the possibility of its existence elsewhere.

But later in his career Braid came into contact with a man named Lafontaine, who attempted to prove to him that there was such a link, showing clearly that he could influence his subjects without speaking a work or making a sign. He could even control their wills when his presence or action was unknown to them. This made Braid think. He could not do this, and accordingly he had to admit in his book NEURHYPNOLOGY that hypnotism and mesmerism were two distinct agents, though in the next sentence he withdraws the admission pointedly, by saying that it is based entirely upon the AFFIRMATIONS of the mesmerists. Dr. J. Elliotson also did much to prove the existence of the magnetic force, and to qualify Braid's theory. This man suffered greatly at the hands of the baser sort of the medical faculty, and was literally hounded to death by them not many years ago in London.

For all that has been proved to the contrary, the majority of the medical faculty of to-day take sides with Braid against Mesmer and his followers, contending that the former proved clearly that the results which the latter attributed to the magnetic touch were sufficiently accounted

for by hypnotism and hypnotic suggestion. They are wrong, and I have devoted a great part of my life and work to proving that they are.

Since Braid, there have been many to carry on the teachings of hypnotism and hypnotic suggestion, but most have been prejudiced doctors who have attempted to prove, regardless of facts, that Mesmer was entirely wrong. Among these I may mention Liebault, Du Gros and Charcot, who did much to set the fashion of believing that the human magnetic force does not exist, and that all is accounted for by hypnotic suggestion. Their teachings are carried on to-day by the Hypnotic Schools of Paris and Nancy; while the more important doctrines of the mesmerists are embodied in that learned association of scientists called The Magnetic Society of France. These schools might almost be called the manifestation of the active and the passive, or the male and female principles of occult science.



CHAPTER II.

STAGE HYPNOTISM.

The history of stage hypnotism began with the demonstrations of the Abbe Faria, who styled himself a "Brahmin duly initiated in the Hindu faith." This daring individual exhibited his wonderful hypnotic phenomena on the stage before crowded audiences in London and Paris during the years 1813-14. He used hypnotic methods. It must be borne in mind always that no stage operator can afford to use the slower, if more far-reaching, processes of mesmerism. There is no time for it. For stage purposes the most rapid means possible must be employed or the audience will lose confidence in the operator and he in himself. And without this full and perfect confidence the hypnotist may as well go home, for all the effects he will produce.

The Abbé Faria was a man of parts. He knew how to manipulate the magnetic force and was probably a mouthpiece set up by the mesmerists to bring their science under the notice of the thinking public. This he did effectively,

and was called everything from a thorough-paced charlatan to a crafty juggler by the doctors of his day, and this notwithstanding the fact that his methods and results were precisely the same as those employed by Braid, who, thirty years later, got the doctors on his side by attempting to explain away the existence of the magnetic force. Faria was called a "charlatan," because, for all his rapid hypnotic methods of the stage, he recognised this force which the doctors have always denied. Seeing that it is this very force of nature that heals their patients, one cannot help wondering at the ingratitude of the doctors.* But to return to Faria.

His stage methods were striking, and at that time peculiar. Standing in a commanding attitude, he would stretch his hand out towards his subjects, and bid them gaze upon it. Again, he would hold up some bright object, such as a jewel, and ask them to fix their eyes and attention upon it. Of course he produced exactly the same effects as Braid, and, being a person of magnetic gift, he achieved sometimes a good deal more.

The stage demonstrations of this man, even though at the time he was denounced as a charlatan, left their impress on the public mind, and no doubt he was the cause, at any rate the indirect cause, of much of the occult literature

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"The fashion of arguing against a vital force deserves to be characterised as not only wrong, but foolish. For whoever denies that vital force, denies in effect his own particular existence, and consequently can flatter himself that he has attained the summit of the absurd. Further, such shocking nonsense, emanating as it does from doctors and chemists, contains the more vile ingratitude, because it is precisely the vital force which subdues diseases and produces cures, for which these gentlemen pocket the money and give receipts."

Schopenhauer (*Die Natur unten den Willen.*)

that was poured out in vast quantities during the succeeding fifteen or twenty years. This fully justifies any master of hypnotism turning showman to-day, for, advanced as the world is, it is singularly lacking in a correct and popular knowledge of the science.

From a study of Faria's work, it appears to me that he thoroughly understood the process of post-hypnotic suggestion by which so many apparently wonderful effects can be obtained. But, like a clever showman, he did not expose the works of his system to an audience that did not demand it. When he fixed a subject with his eyes and drew him towards him with his hand as by a thread, it was the work of immediate suggestion given then and there by the dumb show of the hand. But when he made a man foretell correctly that at three o'clock on the following day he would be smitten with a colic which nothing but the application of a piece of brown paper would relieve, it was obviously the work of post-hypnotic suggestion. Faria did not say so; he did not let it be thought. He allowed his audience to imagine that his effects were wrought by the direct use of occult forces. In short, he was a man whose business it was to show the public what could be done by mesmerism or the use of the magnetic force, and for this purpose he adopted the easiest and most rapid means; that is to say, he produced his startling phenomena not mesmerically by his own magnetism, but hypnotically through the magnetism of the subject, leaving it to the mesmerists to procure the same results by their own processes.

The difference between Faria and myself lies in the fact that he did not explain the working of post-hypnotic suggestion, whereas I frankly admit it, since it has long ago been explained. I regard it as foolish for a stage hypnotist to hold this strong card up his sleeve in the present day, when the people are so prone to doubt or cavil at anything wonderful unless they have some notion as to how it is done. It was all right in Faria's time, and had I lived then I should probably have done the same as he.

The people of his day were not so strong on demanding a reason for their belief. They were content merely to wonder. Even as late as 1784 we have a proof that not only the people at large, but the learned academicians and leading scientists of the day were content merely to wonder. In support of this I need only quote a sentence from the Report of the First Commission of the Royal Academy of Sciences on the investigation of Mesmerism.

This Report, after admitting the wonders produced, goes on to say, "We have finally considered it unnecessary to concentrate our minds on the rare, unusual, marvellous facts, which appear to contradict all the laws of physics, because these things are always the result of complicated, variable, hidden, inextricable causes."

If this was the position of scientific minds in 1784, it is obvious that the people, who are always far in the rear, would be very much in the same state in 1813—a state of wonder.

Faria, then, the father of stage hypnotism, brought his unexplained phenomena before the public wonder, and this

set the ball rolling. And now, after nearly a century of stage hypnotism, the ball has rolled so far that when I perform an experiment which baffles the public reasoning faculties, the audience shows signs of dissatisfaction. They know by this time that there must be a scientific explanation of anything genuine. They cannot see the possibility of any such explanation, and so, sooner than merely wonder, they decide they have been deceived by a clever trick.

A stage hypnotist is practically forced to give his audience what they require. If I were demonstrating my phenomenal powers to a thirteenth century audience, I might explain all night that it was a mere matter of science; the people would believe none the less that I was either a messiah or the devil himself. Nothing I could do would convince them to the contrary. Consequently I should have either to stop my demonstrations or accept the rôle the people thrust upon me.

But as a stage hypnotist of modern times I must give my audience explanations, hence my preliminary speeches designed to show that the electro-hypnotic cures, marvellous as they may appear, are the result of researches into a more or less hidden department of knowledge, whose existence is recognised by the multitude, though its laws are not generally known. Hence also this book in which I attempt to throw light on the marvels of occult science, which a twentieth century audience feels justified in disbelieving unless they have at least a general understanding of the laws of nature operating in the production of such marvels.

A great factor of stage hypnotism is the art of showmanship. The secret of demonstrating anything to the

public is to "show" it for all it is worth—no more, no less. It is necessary that my electro-hypnotic-suggestion work should not only BE, but SEEM effective and for the good of humanity. Therefore I exhaust every art of showmanship in bringing about this desired result.

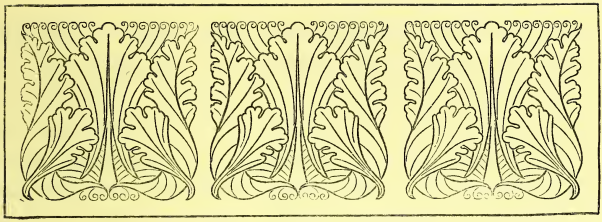
It is usually the possession of this art which leads a hypnotist to the stage. But other things are required to make him successful. Many great hypnotists, well understanding the science, could not venture before large audiences. For one thing, they are men who know, but who do not shine in demonstrating their knowledge clearly and effectively to the average intelligence. For another thing, they may lack the personality which must be the heritage of every stage hypnotist, for there is always a sceptical section of mankind ready to dub him an impostor, and these have to be fought at every inch of his career.

Again, the work is arduous. For instance, in my own case, while fighting my detractors in the press, and combating the ignorant doubt and unbelief of a section of the doctors as well, I am constantly engaged in a far more grim contest with the pains that afflict the masses. It is the kind of work which grows more and more arduous as year by year it succeeds. Therefore it requires a man of strong personality, indomitable will and energy, and powerful physique.

Now then, how many of the learned hypnotists of the day who profess to look down on the stage hypnotist possess these qualities, combined with the art of showmanship? Instead of pretending to look down on him, they should

rather be thankful that his efforts tend to propagandise the work in which they themselves are engaged—the work of educating the people to a knowledge of a mysterious scientific subject, and of curing their diseases. The stage hypnotist accomplishes a mission which they could never accomplish, and many of them do not appear to know how grateful they should be to men like Comus, Faria, Donato, Hansen, Welbeck, Du Gros and others who have brought their theoretical knowledge before the world at large in a practical way.

Another important qualification in the stage hypnotist is the faculty of dealing promptly with the emergency of the moment. The ability to rise to the occasion, to arouse the will and its forces, to take the untoward incidents that frequently arise in demonstrations before a large audience and make them factors of success instead of failure. This is done best by a man who has full confidence in his own powers. But on this matter I shall touch more fully in my next chapter, entitled "Face to Face with the Public."



CHAPTER III.

FACE TO FACE WITH THE PUBLIC.

In the preceding chapter I have given a general outline of Stage Hypnotism. In this one I propose to set before my readers my own impressions and experiences during a typical night on the stage.

On the stage! Face to face with the public! Ah! that means a lot to me. The stage is the gateway to my world—the world where I come in touch with the great British people to show them what I can do and how I do it. It is my arena, where I face all difficulties and issue challenges to my enemies. The lights, the music, the sea of eager faces—these are like champagne to me. The scene and its surroundings stimulate those forces in me which I combine with electricity to perform my cures. And that is why my success is always greatest on the stage.

I stand in the wings collecting my thoughts. Presently there comes to me a poor woman who wishes me to heal

her little girl. The child, she tells me, has a withered arm and a useless leg, and has been discharged from the town hospital as hopeless and incurable. I inform her that my public list for to-night is filled up, but that if she will wait until after the performance I will arrange to see the child privately. The woman steps back, with the light of hope on her face and a "Bless you, Dr. Bodie!" on her lips. I move forward full of the determination to stultify those words, "hopeless and incurable," to restore happiness to some few homes to-night and bring joy to the hearts of the poor.

I am greeted with a hearty cheer as I advance to the footlights. The orchestra strikes up a martial strain, and I feel as if I were advancing to a battle. And it is a battle—one of the almost daily hand to hand encounters in the prolonged war I wage with that grim enemy of mankind—Ignorance, and his offspring—Pain, Disease and Death. Pain I can allay with a touch; Disease I can strike by lightning; Death I can cheat of many a victim; but Ignorance is hard to dispel. Yet I glory in the contest. I would sooner fight this fight with the weapons nature has given me than destroy a whole army with shot and shell.

The cheers go on. I am glad and proud, for I know that the faith of the people in me is not misplaced. But at the same time I am humble, for I know, too, that I am merely an instrument in the powerful hands of Doctor Nature—merely a good conductor of those forces which heal the body.

Cries of "Bodie, Bodie!" arise from various parts of the house. I cast a glance around. There is so much

curiosity in the gallery, so much mild readiness to be convinced in the pit, and a sprinkling of thorough-paced doubt in the stalls. There, in the centre of the third row, is a sceptical medical man. I can diagnose his complaint by his air of assumed superiority and by his cynical smile. He is suffering from acute bigotry, brought on by excessive dogmatism. He wouldn't believe even if he saw someone raised from the dead. But, as sure as I stand here, he will feel very uncomfortable before my performance is over. He will leave the theatre annoyed beyond measure to think that in full view of thousands I have actually cured people who have been pronounced incurable by his colleagues. But he will conceal it all beneath that cynical smile. Perhaps, if his conscience could take him by the button-hole, lead him down three flights of stone steps into a dark and silent cellar, and there ask him if he believed in Doctor Bodie, he might admit it in a whisper.

The cheering subsides. Now I speak to the house and tell them what I am doing. With a word or two on the subject of hypnotism, I pass on to the power of electricity in skilful hands, and introduce my apparatus. They now know me and know my work, but they do not know my critics. I touch lightly on recent press notices, and comment on the breezy style in which some newspapers get up in the morning and say, "Ah! it is a fine day. Suppose we attack Dr. Bodie?" And they set about it at once, not so much because they object to what they call "modern miracles," but because——

Here I am interrupted by a voice from the gallery.

"Miracles! Oh, oh! D'you work miracles then?"

It is the voice of a religious enthusiast who has been sleeping on his ears, and now awakes with a start at the word, "miracles."

"I said what they CALL miracles."

"Right! Take it! But do YOU call them miracles? That's what I want to know."

This sort of thing gets my blood up.

"I do not claim to work miracles," I reply. Then, after a pause for silence, I add, "But if I did, the very first one I should attempt would be to instil a grain of sense into your head. THAT would be a miracle indeed."

It silences him.

"That's a nasty one," cries a good humoured voice, and the house breaks out into laughter.

At length I get on with my speech, and in due course mention my £1,000 challenge, given not only to the press, but also to anybody who is able to prove that my cures are not genuine. Speaking impersonally, I explain to the house in general, and to the medical man in the stalls in particular, that if anybody can disprove my assertions and stultify my cures, I am prepared to write out a cheque here and now.

See! the cynical smile on the doctor's face sets hard. Strange that the very man who would ask for his money back if I failed to appear as billed, should calmly refuse to earn a fee of £1,000. He must know that the bank cashier would pay the money without so much as glancing at the ledger. Why then does he hang back? Simply because he knows that I can bring up my healed patients

whose former helplessness can be certified by thousands.

But such worldly wisdom is not found in the callow medical student. He announces his hostility from the gallery with either a meaningless jibe or a yell of "Hoy, chep!" denoting the butcher, medical or otherwise. It is easy to silence these irresponsible youths, especially when they cavil at the power of hypnotic suggestion. I have only to ask them impressively, "Who killed Dowling?" and they subside. They understand well enough what is meant. Dowling was killed by the Aberdeen medical students, who, in holding a mock execution on him, blindfolded him and drew a wet towel across his throat, with the suggestion that it was a keen bladed knife. As is well known, the man died instantly—by hypnotic suggestion.

I finish my speech and proceed to the cases I propose to cure. The first is a little boy paralysed in the left leg. He cannot walk without his irons, so his father carries him on to the stage and seats him in the operating chair. I ask the little chap a few questions, and repeat his replies to the audience. They are to the effect that he is ten years old, is in the fourth class at school, and stands at the top—a thing which is rather pathetic as the poor little fellow has been unable to run races in the playground, and consequently has had to devote his energies to outstripping his schoolmates at his lessons. He has been paralysed from birth, and the joints have become stiffened from long disuse. He has been discharged from several of our best known hospitals as incurable, and now his parents have brought him to me as a last resource. And they have not brought him in vain.

My first step is to put the boy to sleep. The lights are slightly lowered, and the orchestra plays. Music is a great assistance. It helps me. it helps the patient, and the audience like it. Then, with a few passes, I put the patient into the hypnotic state, and proceed to break down the stiffened joints. I take the ankle in my hand and explain the matter to the audience. In the hands of the ordinary medical practitioner it is a painful operation, but with me it is painless. Violence is necessary and the work requires great strength in the operator, but the constant handling of electricity for over twenty years has made my hands very powerful, and I can break down adhesions that most doctors would struggle with in vain—or probably not attempt at all. Some prefer the knife. It is easier. Indeed, in this very case, cutting the tendon was strongly advocated. But no such thing is necessary. See—a sudden wrench and it is all over! The joint is loose, and the foot can be moved freely in every direction. The boy, sunk in a deep sleep, has neither moved nor cried out. He has felt nothing. I then do the same with the knee joint.

The limb is now free to move, but it has no life in it. I turn on the electric current, and proceed to quicken the nerve centres in a way which I describe in another chapter.

A few moments suffice. Then I arouse myself, restore the patient to his waking state, and lead him forward on the stage. The music stops, the lights are turned up, and the house is all expectation. And they are not disappointed. At a word from me the boy kicks his leg in the air and capers off the stage. He is cured. He leaves his irons with me. He has no further use for them.

The next case is a pale young man, suffering from paralysis of the left side. He describes himself as a law student.

"Do you believe you can be cured?" I ask.

"The doctors and the medical books say, 'no,'" he replies. "But a drowning man catches at a straw, and—well, I really don't know if you can cure me, Dr. Bodie. Yet, if you think you can, for God's sake try."

I face the audience with him.

"My dear fellow," I tell him, "I will do my utmost for you, partly because you have been grossly misled by the faculty, but chiefly because you come to me as a sufferer. Come, I will cure you."

The law student staggers to the operating chair, the music begins, and I proceed to hypnotise him. This is not easy. Prolonged doubt has made him difficult. He has lived among a class that says scornfully, "Bah! talk about something that you can cut with a knife," and consequently he has grown material minded and has lost his sensitiveness to the finer forces of nature. Yet, even with such a subject as this there are always certain methods which I can employ as a last resource. I adopt one of them. The patient shudders and sinks into a deep sleep.

There are no stiffened joints here. It is merely that there is something wrong with the motor part of the patient. It is my object to convince his brain and spinal cord that it is not powerless at all, but simply out of gear. Now—a strong current, please. Mr. Conductor, that "Over the Waves" waltz is no use to me. Play something red—the march from "Tannhauser" will do—that's right.

I set to work with a strong current which passes through my own body before it reaches the patient. As I proceed I feel a subconscious unwillingness to be healed on his part. I know this definitely by certain sensations I cannot describe to you. I persevere and overcome the obstacle. We are now in full sympathy. The healing forces are at work in their appropriate centres. Another two minutes and the rusty hinges will move, the wheels will go round, and the machine will be ready to work. There—it is done. Stop the music! Turn up the lights! Wake up! Wake up!

At the word the patient awakes and rises to his feet. I beckon him to me, and he comes. Feebly at first, but without a stagger.

He is cured. But I tell him that his recovery is not yet complete, and he must see me once or twice again. He is too astonished for words, and after gripping my hand, runs off the stage.

My last case is a little girl who is carried on by her mother, while her father waits anxiously in the background. She is only five years old, and has never been able to walk without assistance. One of the little arms is emaciated, and she cannot raise it above her head. She is frightened at first and cries, but I take her in my arms and soon pacify her. There is no latent scepticism in her—she goes to sleep at a look.

I seat her on my attendant's knee, and make passes over the paralysed parts with a large magnet. This, too, is a secret. It is sufficient to say that it is not the magnet

alone which does the work, but myself AND the magnet. Then, after breaking down the adhesions, I pass a mild current into the little body for a few minutes, after which I wake her up. Holding both her hands in mine, I ask her to kick up the leg which was paralysed. She does so, and there is no mistake about that kick. I place a four pound iron bar in the hand which she had never raised above her head, and she puts it up easily at my bidding. Now she will walk alone. I lead her for a few paces, and then let go. She spies her mother in the wings, and runs to her arms.

I look at the audience and bow. I see the house is with me. There are tears in some eyes; I hear acclamations on all sides. The medical man in the stalls sets his face rigid with the cynical smile, as if I had said to him, "Stay like that—you can't stop smiling." He looks as if nothing but a visit to some hospital to have his facial leaders cut would suffice to get rid of it.

But at this juncture there is a disturbance in the audience. Some medical students, in illustration of the principle that a little knowledge is a dangerous thing, are trying to shout me off the stage. Shall I pretend not to hear them? That is not possible, for the disturbance grows into an actual challenge. I hold up my hand for silence, and presently it is possible to speak.

"What do you growing boys want?" I ask.

Then comes a bold voice from among them.

"We don't believe you hypnotise the patients at all."

"Oh! indeed! And I suppose you would say I don't pass the current through them either."

They are clever. They see my next move will be to invite them on to the stage to test the current themselves.

"We admit that," says the spokesman, "but we do not admit that you hypnotise the patients."

"Very well, I give you a free invitation to come up here on the stage, and I will see whose will is the stronger—yours or mine."

The audience cheer, and a few of the medical students come eagerly, while others are forced up by those behind. Finally they get round to the wings and march on like so many schoolboys. Ranging them on the stage, I walk along the line with easy conquest written all over me. If I have doubts I don't show them. They see no hesitation in my eye—no lack of certainty as to the issue.

Marking down the difficult subjects at a glance, I dismiss them to one side of the stage, telling them to wait their turn. Then I set to work on the remaining four, requiring only that they should gaze at the disc I place in their hands. One by one I take them and ask them to look intently at my right eye; and one by one they wilt and give in. In less than three minutes I have the first nursing his knotted handkerchief with all the baby talk of a mother, while the second swings his leg to and fro under the impression that he is a large old-fashioned clock. The third is sentenced to five minutes' hard labour, and he is working at an imaginary treadmill as if he is thoroughly used to it. And the fourth—he is the funniest of all. He weeps copiously and apologises to me and the audience in fifty different positions, under the suggestion that he has done us one and all a grievous injury. Finally he brings sixpence

out of his pocket, and offers it to me as compensation for moral and intellectual damage, saying it is all he has, but will I please accept it. Meanwhile the audience writhe in their seats with laughter at the grotesque spectacle, and I laugh with them.

Thinking that the influence of suggestion in this scene is strong enough to enable me to deal also with the more difficult subjects, I turn to where they have been standing. But they have fled—the suggestion of defeat has proved too great for them. No! one is left—a fierce strong-jawed fellow.

"You can't hypnotise ME, Dr. Bodie," says he. "And I'll bet I can stand as much electricity as you can."

He glances at the apparatus, as much as to say he doesn't think anything of it.

"Very good," say I. "We'll make a circle and you shall stand with two of these hypnotised subjects on each side of you. They won't feel anything at all, but you'll dance jigs and I won't. Will that suit you?"

"Come on!" says he, striding forward into the centre of the stage.

I pass along the line and draw the four into a semi-circle, while they are still carrying out my suggestions. Then, with a touch at the back of the neck, I make each rigid in a grotesque position.

"Now," I say to the man who wants to test the current. "You stand in the centre here."

In a little time I have them all with their hands joined, taking the precaution to get those of my subjects clasped hermetically by suggestion and

passes so that they cannot let go—especially the two who are holding the hands of the new comer. Then, having placed the hand of the last upon the metal top of a chair connected with the battery, I take the hand of the man at the other end and order a strong current to be turned on. It only remains for me to touch the brass knob at the top of the machine to complete the circuit.

"Are you ready?" I say to the man who can put up with any amount of electricity.

"Ready," he replies. And for a moment he stands like Ajax defying the lightning. But only for a moment. I touch the knob, and he has the full force of the current through my body. The hypnotised subjects on each side of him stand like statues, feeling nothing, but he—well, I have never before in my life heard such awful yells as he utters.

He twists, and turns, and looks as if he has an engagement elsewhere. But the hands on each side of him grip like iron, and will not let him go. The current is strong—it is the most I myself can bear comfortably. And to him it must be terrible.

"Do you admit that the current is passing through you?" I ask.

"Yes," he howls, and then adds with unconscious humour, "I think so."

"Do you admit that the current passes through me and through the hypnotised subjects, though they feel nothing?"

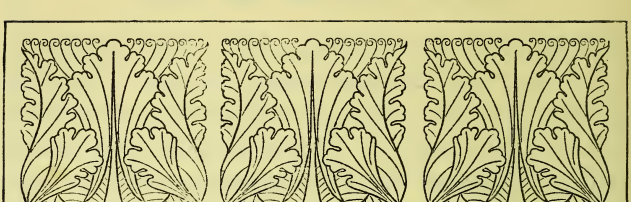
"Yes, but stop, Doctor—for heaven's sake, stop!"

I stop. He cannot withdraw his hands. The others

stand unmoved. A few thousand volts of electricity more or less make little difference to them. But see! I take the end one by the hand, and though there is no connection with the battery, they begin to writhe as if in a powerful current, while the wideawake fellow in the centre stands unmoved. Such is the power of hypnotism. It can render the nerves impassive to its influence, or can give them a shock when no current is passing.

Now the curtain is rung down. But my work is not yet over. There is still much to do. And this is where I take off my coat and tackle as many of the cases waiting at the stage door as I can get through before the stage manager insists on closing the theatre. I take them as they come, and—well, it is hard work, but my heart is in it.

When closing time arrives I tell those that are still waiting to come on the morrow at two o'clock when I will attend to them. Finally I pass out at the stage door where there is still a crowd all clamouring to greet me, and as I drive away I hear their blessings shouted after me—the blessings of those whose friends or relations I have cured.



CHAPTER IV.

THE OCCULT SCALE.

In the ancient books mention is made of the "Seven-Stringed Lyre of Apollo," and the writers Jamblicus and Pythagoras make it very evident that this instrument is intended to symbolise the being and constitution of man. In the works of the Platonists and Neoplatonists one may read between the lines that Man is a rainbow of colours, a scale of sounds, a seven-fold chain of planets, an exact and particular epitome of seven great basic forces of creation. And the researches of the modern anatomists and physiologists bear this out in a striking way. The nervous distribution in the body is classified under seven centres or plexuses, each of which has its corresponding centre in the brain, from which it derives its action and being. But whence do the seven centres of the brain in their turn derive their action and being? Obviously they are the organs of

seven forces behind, the strings through which these forces sweep to make the "music of men's lives."

Now it is this seven-stringed lyre that affords us the key to the seven hypnotic states. As there are three primary notes of the musical scale—C, E and G, and three primary colours of the rainbow—Red, Yellow and Blue, so there are three primary states of consciousness which psychologists recognise as Waking, Deep Sleep and Trance; or Waking, Somnambulistic State and Lethargy or Death Trance. But the hypnotist can play on the notes in between, so to speak. He can put the subject through the scale in the following order:—

(1.) Waking state.

(2.) State of suggestion—in which the subject remembers, on waking, all that has passed.

(3.) Profound hypnosis—in which the subject remembers nothing on waking.

(4.) Somnambulistic state—in which the senses are paralysed.

(5.) Cataleptic state—in which the senses are dead and the volition gone.

(6.) The Clairvoyant state—in which the mind acts independently of the body, transmitting its knowledge to the senses by sympathy or reflex action.

(7.) Deep trance, death trance, or lethargy, in which both the voluntary and involuntary powers are paralysed. This state may be called the "leading note" to a higher scale of being.

These seven states may be brought about by Hypnotism or by Mesmerism, or by self-induced trance. If by Hypnotism, the subject halts half-way and becomes a mere animal machine in the hands of the operator; if by Mesmerism, he is capable of something more than the natural action of the human animal, according to the character of the mesmerist; if the states are self-induced the subject's own will controls that part of his being to which he retires.

The symptoms, characteristics and possibilities of each state have been arrived at by long observation.

(1.) The first step in the suggestive state is scarcely perceptible, and would escape the notice of one who is not skilled. It often happens in daily life. City men, who gaze into each other's eyes and borrow what they can, often achieve their object by means of this imperceptible stage, involving a momentary mastery of one will over another. It is a wise man who drops his eyes when a borrower calls on him, for the borrower's mind is active at the moment with a strong idea and an equally strong desire, whereas his is not. The state can be detected from a sudden contraction of the muscles of the mouth and of the pupils of the eyes. When this stage is reached from the waking side there is no danger in it, as the tendency is always to revert to the waking state; but when it is reached from the hypnotic side, that is to say, when a subject who has been in the hypnotic state is awakened almost, but not quite, there is considerable danger, for the tendency then is to revert to the hypnotic state, and, left alone in that condition, the subject is at the mercy of any suggestion brought to bear.

This first imperceptible degree of hypnosis may be seen every day of one's life. It is simply the result of an idea put into the mind producing a certain movement in the brain and setting up a corresponding action in the nervous system. For instance, you meet a friend, and he says, "How ill you are looking!" If you are sensitive and willing to believe him, the idea lowers the tone of your nervous energy, and if the suggestion remains with you, you begin to feel really depressed and ill. If you are of a strong, positive mind, you laugh at the suggestion and dismiss it entirely with an emphatic "Pooh! I never felt better in my life."

More will be said on this important subject in my chapter on Suggestion.

(2.) The true suggestion state is signalised by a decided contraction of the pupils of the eyes and then a dilatation which continues. Moreover, in nine cases out of ten a peculiar long-drawn sigh attends the slipping through into this condition. Twitchings of the eyelids are also fairly constant. But the state is easy to recognise by immediate experiment. Tell the subject to lock his hands together and then inform him that he cannot separate them. If he cannot he is in the suggestion state, will believe your wildest statement, and obey your strangest wish. The seat of his individual will is paralysed, and your spoken word or dumb sign works the automaton.

Subjects do not stay in this state if they are left alone without a suggestion. They either fall into a state which is practically a sound natural sleep or else they sink into one of the deeper stages of hypnosis. This is the reason why a skilful hypnotist is always careful to keep his subjects

engaged with suggestions, lest they sink into a deeper state. Many instances have been known where a subject left to himself without a suggestion has fallen into the death trance, from which it has required all the hypnotist's nerve and skill to recall him.

(3.) The third state—profound hypnosis—differs from the preceding in one important particular. The knowledge of what happens in that state is not remembered on waking unless an emphatic suggestion is given that it should be remembered. No suggestion to forget on waking is needed, for it is a peculiarity of this state that the waking memory is cut off and a deeper memory brought into play.

Thus, if the subject is in the second stage of hypnosis and a post-hypnotic suggestion is given to the effect that he will do a given thing three days hence, it is necessary to tell him to forget it when he wakes, otherwise he will have it continually in his mind that he has to do the thing at a certain fixed time; but if he is in the state of profound hypnosis, he will forget naturally when he wakes, and will remain quite unconscious of it until at the time named his inner consciousness forces it upon him. I have always found that post-hypnotic suggestions made in the profound state are far more lasting than those made in the superficial.

(4.) The Somnambulistic state is that in which the subject appears as if awake, although the senses are sealed. Many have attempted to prove that the somnambulist walking in the dark sees in the same way as cats and owls.* That may

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* *See* D. Hack Tuke on SLEEP WALKING.

be possible in certain variations of somnambulism, but I never yet met a cat or an owl which could see with its eyes shut, and that also is possible in other variations of somnambulism.

These investigators seem to imagine that their investigations cover the whole ground, and invariably overlook the fact that, when they set out to disprove the first beginnings of clairvoyance in the somnambulistic state, their mental attitude on the point is transmitted to the subject and accordingly the phenomena conform to it.

(5.) The Cataleptic state has very remarkable bodily symptoms. The subject becomes perfectly rigid and will remain fixed in the same uncomfortable position for hours without fatigue. The passage into this state may be very sudden with some subjects. I remember a case of this which was laughable. When I was in South Carolina, a big, fat-faced negro who was employed about the country house where I was staying proved a very good subject, but I had more than a suspicion that he used to filch my cigars. In the hypnotic condition he would admit it frankly, but when I told him as much on waking him he denied it so innocently that I began to think that his confession under hypnotism might have resulted from a suggestion of mine.

One evening, however, I went out shooting, and on coming home, paused just outside the window of my room to fire at a bird passing high overhead. On entering my room I was astonished to see the negro with his hand in my cigar box and fixed as rigid as a statue. The report of my gun had obviously startled him into catalepsy in the very act of stealing the cigar. A sudden

noise will often do this, but in this case the guilty conscience of the thief was coupled with the suggestion that he was being shot, so that the effect was doubled. After taking a good look at him I brought him back to the suggestion state, and then told him that he would go out and smoke the cigar, be deadly sick for ten minutes, and finally come back to me. He did it all, and when he returned, well, I have never in all my life seen another negro look so ghastly pale.

Some time afterwards I arranged some experiments on the same lines. Once I waited an hour behind a screen with a big drum, surreptitiously watching a little boy who had been told by his mother to wait there, but not to touch some luscious peaches in a dish on the table. It was a long fight between conscience and appetite on the part of the boy, but at last, after counting the peaches and concluding that one less might not be noticed, he listened at the door, cast furtive glances around, and finally stretched out his hand for the fruit. Bang went the drum behind the screen, and the boy, giving a sudden start, remained fixed in catalepsy. Three out of five of these experiments were successful, whereas in a dozen cases of sudden noise without the conscience being involved, only three in twelve were successful.

The cataleptic state may be induced rapidly from the suggestion state, either by suggestion (verbal or by sign) or by placing the thumb of the right hand upon the nape of the neck and the fingers of the other hand at the small of the back. In my demonstrations on the stage I usually secure the effect by a combination of these methods. If a

subject is singing a song, or making a speech, or executing a dance, it is sufficient for me to touch him on the back of the neck and he will become fixed in the attitude in which he happens to be at the moment. Every muscle of the body, except those which are controlled by the involuntary nerves, such as the heart, the rib muscles, etc., remain fixed and immovable. If the balance of the body at the time is such that it cannot remain upright, the subject will fall just as he is without moving a muscle. When I touch him again, and restore him to the condition in which he was before, he takes up the thread of what he was doing exactly at the point at which he dropped it. For instance, if he is singing "The Holy City," and I touch him at the syllable, "Ho," of "Hosanna," he will, on returning to the first state after half an hour's catalepsy, continue with "—sanna in the highest," etc. The same is true with the dance. If the subject has fallen to the floor he will, on being restored, continue where he left off, then finding that it is contrary to the suggestion of dancing, he will scramble to his feet and go on with it.

The experiment in catalepsy, in which a subject is placed with his neck on the back of one chair and his feet on the back of another, and is rendered so rigid that the operator may stand on him is well known.

(6.) The Clairvoyant state is especially interesting. Just as some people have the faculty of going straight into catalepsy when hynotised, others go one better even in the waking state and reach the clairvoyant condition in a flash of consciousness so sudden, that what they see and hear seems part of their waking consciousness. These people are

called seers, or are said to possess second sight. Many dreams that come true are not the result of mere coincidence, but of excursions into the sphere of the higher mind or the clairvoyant state. The deep glimpses of hidden truths that come to poets and men of genius, the beauties of melody and harmony that are revealed to the musician, the insight of the idealist and the prophet—all these are, without doubt, derived from the state of consciousness in which the "third eye" is opened. That there is such a "third eye" is indisputable, for, when a subject with both his natural eyes closed, reads a sealed letter or tells accurately what is going on miles away, what is it that sees? Not the two physical eyes. In books on evolution, which show clearly how certain organs in man have become useless, one reads of a lizard in the South Pacific called Hatteria punctata, which actually has a third eye on the top of its forehead covered by a thick skin. Comparative anatomy demonstrates that this eye corresponds to the pineal gland in our own brains. The assumption is then that this gland, to which physiologists of to-day cannot assign any function, was once a third eye. Whether this organ had the function of universal vision by magnetic touch is a question, but the fact remains that something in the brain of the clairvoyant has that faculty, and it is most probably this pineal gland, which the French philosopher, Descartes, called "the seat of the soul." Moreover, there is a strong tendency in the Clairvoyant state to open the eyes and keep them fixed on space, which action is possibly a reflex stimulus from the inner organ of spiritual sight.

Before Professor Röntgen brought out the discovery of the X Rays, Clairvoyance was regarded as almost a supernatural thing. But when, with the help of the experiments of Gessler and Crookes, he photographed objects through dense material, it was recognised that a form of light could travel where the two eyes could not follow it. Now, as the magnetic vibrations are of the 58th octave (equal with the X Rays), and as for every force of nature there is an organ in the human brain which can sense it, where then is there anything supernatural in Clairvoyance?

In regard to this subject one must not forget that the committee appointed by the Academy of Medicine of Paris in 1825 said in their famous report on mesmerism (issued in 1831):—"This Committee recognises first the insensibility of the mesmerised subject; second, his power of seeing his own interior organs and those of others, and of foretelling the issue of his own and others' diseases; third, the exaltation of memory; fourth, Clairvoyance apart from natural vision; fifth, the action of the mesmerist at a distance." But more on this subject is given in the chapter on Clairvoyance.

(7.) The state of death trance or lethargy is recognised by one terrible symptom—apparent death. The subject has passed beyond the control of the hypnotist, and is, to all intents and purposes, dead to this world. No breath comes from the nostrils, no pulsation of the heart is felt, and the body is cold, though not quite as cold as a corpse. It is a state of suspended animation. No air is required to sustain the delicate spark of life while in this state, and the body, consigned to its coffin by careless doctors may remain alive

for weeks. But should it revive and the heart begin to set the blood in motion, then it must have air or die of suffocation. Many have died a horrible death in this way. They have fallen into this state by unconscious self-hypnotism arising from hysteria. It only needs a glance at the corpse-like aspect of the features to convince the ignorant that the patient is dead. The doctors apply the usual stimulants without avail, and give a certificate.* The entranced subject is then prepared for burial, and in due course placed beneath the ground, where, sooner or later, he regains consciousness and dies of suffocation in horror and despair.

Cases have been known where the deceased's relatives have had the coffin opened to gaze their last upon the face of the dead, when a terrible sight has greeted them. The supposed corpse has turned in its narrow space, its hands clenched in a death agony. Ah! the unspeakable horror on the features shows what manner of death was died in the darkness.

This death trance has been known to endure for several months, but, during the whole of that time, there is neither decomposition of the tissues nor coagulation of the blood. It is in this state that the Hindu yogis and fakirs have allowed themselves to be buried in coffins hermetically sealed for weeks at a time, to resuscitate themselves on being restored again to the upper air.

The celebrated mind reader, Irving Bishop, was no doubt in this condition when the doctors held a post

*A n table case in this connection is that of Mrs. Holden, of Accrington, who holds her own Death Certificate, signed by a local doctor.

Miss Marie Walford. ("Mystic Marie.")

mortem on his body. They found that his heart and other vital organs gave unmistakable signs of life during dissection. This, coupled with his widow's evidence to the effect that he had been in that condition twice before, points fairly conclusively to the fact that he was not dead at all when the doctors cut him up.

If left alone in this condition of death trance, the subject will, in most cases, retrace his steps back to waking consciousness sooner or later, but, as there is always some danger of the vital spark taking its flight altogether, it is advisable in such cases to call in an experienced mesmerist—one who can, by means of his strong magnetic gift, come into touch with the far-away mind of the patient and call it back. If such a man is not at hand, the patient should be kept until signs of mortification set in. When the nails begin to turn black and a dark outline shows underneath the eyes, which are the only proofs of death—the only certificate that the soul has left the body, we can then rest assured that the immortal spark has deserted its house of clay, and then, but not till then, may we reverently consign the remains to their last resting-place.

CHAPTER V.

THE ART OF SELF-SUGGESTION.

The meaning of the term Auto-Suggestion is simply suggestion to one-self by one-self. The process consists in the subject's making his own active or positive principles control his passive or negative aspects. That is to say his own will is the operator working through his own mind to control his own imagination, desires and nervous energy. This is the highest form of occult science, the greatest aid to the art of living. It is the process by which men who believe in themselves accomplish their designs. It is the means by which the Alchemists sought to transmute the base metals of their lower nature into the pure gold of the higher. It is the method by which prophets and saints have attained seership.

In the worlds of business, politics, religion, science and art, the man who can act on his own suggestion that he

is sufficiently powerful to accomplish his end, becomes so, and succeeds. On the other hand, the man who is continually suggesting to himself that he will fail, will certainly do so. The secret of the whole thing lies in the fact that behind the human will is all the strength there is. Some men draw on it, others don't.

Auto-suggestion may be, and is, practised unconsciously by the whole world for good or for evil, for health or for disease, and it can be brought into play in waking consciousness in the first imperceptible stage of hypnotism mentioned in the chapter on the Occult Scale.

If the subject puts himself into a deeper state by deliberate self-hypnotism without an operator, he will, in ninety-nine cases out of a hundred, sever the connection between his will and his bodily mechanism. In this state his guiding and controlling faculties are cut off from the thoughts, feelings and actions to be controlled, and he is like a horse in the streets without his rider, or a ship nearing harbour without a pilot. He falls into the hypnotic sleep, which varies in degree according to his nature, and finally awakes, remembering nothing beyond a blank, or perhaps with a memory of some aimless dreams got instantaneously as he steps back over the threshold of waking consciousness.

It will be seen from this that it would be a foolish thing for anyone with a little knowledge to practice self-hypnotism. And not only foolish but dangerous, for, like a riderless horse or a pilotless ship, the man who severs the connection between his body and his conscious will, may

come into great difficulties. Some other influence or suggestion may gain control of him. Some mad desire, which in the past has been controlled by his will, but which nevertheless has left an impression on the matter of his brain, may take possession of him and force him to act as he would have acted then if his will and better mind had not prevented and saved him.

Coupling the dangers of this process in the rash and ignorant with an emphatic warning to all and sundry, I will now describe briefly its working in intelligent hands. From what I have already said, it will be understood that the success and safety of auto-suggestion depend entirely on retaining unbroken the connection between the higher mind and the faculties and emotions of the lower mind. This may be done in two ways. First, by a sudden dive into the deep states of hypnosis and a rebound so instantaneous that the hidden knowledge and power of the all-powerful mind and will seem to be revealed on the surface. It is in this way that poets and other men of genius derive their inspirations, which appear to come to them as if in flashes from their inner consciousness. Secondly, by a systematic course of training, coupled with certain processes. The training is designed to purify the animal nature, so as to bring it on speaking terms with the higher mind and will—hence Religion, which, separated from its fearful and wonderful paraphernalia, means simply the subjection of the lower to the behests of the higher. This done, the disciple, identified with his higher mind and will, can, by concentrating his forces, induce in himself such a condition that his animal nature is placed submissively in the hands of a

powerful operator—his own intelligent Will. In this state the subject is neither asleep nor awake. He is in a kind of reverie, in which he receives consciously the suggestions of his inmost mind, because the connecting link between his lower nature and his higher is unbroken. In this way he comes into touch with Pure Mind, which sees and knows all. I do not mean to say that his imperfect mental machinery can receive all knowledge in this way. It is not fitted for that, but it can receive and make use of powers and knowledge considerably above the ordinary grasp. If the overwhelming evidence of human testimony can be believed, seers in this condition have given accurate accounts of things observed by the Eye of the Higher Mind. They have described battles going on miles away and events taking place in distant parts of the earth. They have foretold occurrences, which were still in the future, as minutely as if they were happening in the present before their eyes. All of this, backed up by evidence as good as any other truth can boast, goes to prove that it is possible for the mind of man to come into touch with an universal intelligence.

There is another process of self-hypnotism by means of which the subject leaves his body in a state similar to the death trance, withdrawing his consciousness altogether into Pure Mind. The Eastern adepts in occult science have claimed this power from remote ages, leaving their bodies at will and returning at will.

With these deep stages of self-induced trance we have little to do beyond noting them as the great lengths to which self-hypnotism can be carried. It is of more practical

value to show how the power of auto-suggestion may be made a very helpful factor in the daily life of man, woman, and child.

Dealing first with suggestion without hypnotism, it must be understood that it is not necessary for a person to be hypnotised at all in order that he should influence himself or be influenced by another. Suggestion is a great power even in the waking state, but it is a much greater power in the hypnotic state, when the vital and mental forces are in a receptive condition. Nevertheless there are people who possess the faculty of rendering their vital and mental forces suddenly passive and receptive to a strong suggestion of their own, and this while in the waking state.

There are many peculiar examples of this. A well-known case once happened in Edinburgh. A butcher boy was hanging up a joint of meat, when he slipped and was suspended by the hook, the point of which passed through his waistcoat and just touched his chin. He was taken down groaning with pain, and removed on a shutter to the nearest apothecary, shrieking and moaning all the way. On cutting open his clothes, however, the apothecary found that he was not even scratched. Fear, acting by suggestion, was responsible for all his suffering.

Again, among some of the Pacific Islanders it is believed that if one violates a chief's grave in any way, the sinner will die at sunset in terrible agony, unless a priest consents to remove the curse. A friend of mine who has travelled in those parts lately, told me an interesting story in this connection. He was journeying with a party of surveyors and, at a halt in the bush, their native cook sat

down on a little knoll, out of which grew a wild peach tree, and began to pluck and eat the fruit. Presently one of the party pointed out to him a TAPU mark, denoting that the knoll he was sitting on was the grave of a chief. He started up and dropped the fruit he was eating. Then, with a terrible look of fear he moved away into the bush. After some time a sound of groaning was heard, and one or two of the party went to see what was the matter. When they found the native he was rolling about on the ground in agony as if he had boiling oil in his vitals. Nothing they could do was of any use. The only thing was to send to the nearest settlement for a priest, and in this the sufferer urged haste, for, if he was not relieved before sunset, he would die.

A messenger was sent off with all speed and returned with a grey-headed old priest just as the sun was nearing the horizon.

The stricken man begged him to remove the spell, pleading that he had not known it was a chief's grave. At last the priest consented to do so. Moving his hands with a weaving motion in the air he advanced with square steps, chanting as he went. He reached the man, touched him, and assured him the spell was removed. The groaning stopped, the patient rose to his feet and was as well as ever. The whole thing—illness and cure—was nothing more than the result of suggestion and auto-suggestion.

Everyone has this faculty of self-influence in some degree. For instance, in setting about a piece of work which has to be done well, the man who will do it best will be he who meditates upon the thing from starting-point to finish, saturating himself with strong suggestions, first

that he is able to do it better than anyone else; secondly, that this particular piece of work will arouse his whole enthusiasm; and finally that every obstacle will only accentuate his energy and his eagerness for the completion and excellence of the task. In suggesting these things to himself he must suggest at the same time that his will is an inexhaustible reservoir of strength, always ready to supply the mind and vital forces with copious drafts of energy, if they place themselves in a receptive state. People who arouse in themselves an enthusiasm over any work, can do it only on these lines. In many cases the auto-suggestions are made unconsciously, but they are always heightened in effect when they are made consciously and with a knowledge of their powerful influence.

I was once putting these ideas before a working man in the neighbourhood of the Britannia Theatre, London, where I was giving my healing demonstrations to crowded audiences nightly. He saw the point of my remarks at once, and expressed his ideas in characteristic language.

"You mean," he said, "that a man can kid hisself into anythink if he sets about it in the right way. Yus, I reckon there ain't much wrong with it. Years ago I kidded myself that I was the best and smartest joiner and plumber in Hoxton. I wasn't then yer know, but, blimy, now there ain't a man can stand against me, and I reckon I wouldn't have come to it at all if I hadn't kept on kiddin' meself."

He was right. He had "kidded," or suggested, to himself that somewhere hidden in his composition was the best and smartest joiner and plumber in his neighbourhood, and the constant "kidding" had brought that hidden man out

on to the surface, and there he is, a living example of the power of auto-suggestion in the waking state.

Luck, whatever else it may be, is, I believe, largely a matter of auto-suggestion. Find yourself doing an unlucky thing, such as walking beneath a ladder or beginning an enterprise on a Friday, and if you are superstitious you have an unhappy feeling that you will not succeed. In this case the auto-suggestion is father to the failure. Among theatrical people this is especially noticeable.

The same thing is, no doubt, true of all omens, good or bad. Whether they foretell success or failure or not, they certainly help to produce one or other of these. They are accepted auto-suggestively by superstitious people who are influenced by them, and so they strengthen or weaken the will. Many a battle has been won or lost in this way. Every good general knows what an effect the suggestion of victory or of defeat has upon his troops.

I would not say that an omen is never anything more than a suggestion received by the mind, but it certainly has a wonderful moral effect in that way. With the sceptical, of course, it is powerless to influence one way or the other, for disbelief is itself a reigning suggestion in the mind, subjecting or dismissing all others.

CHAPTER VI.

HOW TO PRODUCE SLEEP.

That there are numerous ways of producing hypnosis is evident from what I have already written. I come now to a practical description of these ways so that all can understand and verify them.

At the outset, it must be realised that the most expert operator is one who is well acquainted with both Hypnotism and Mesmerism and uses either or both as occasion demands. When all that is required is the first stage of the suggestion state, hypnotism pure and simple suits the purpose and is far more rapid than any mesmeric process. But when the deeper conditions, especially the somnambulic and clairvoyant are required, then Mesmerism is far superior.

If one analyses the processes of any skilled operator, however, he will find that it is difficult to distinguish between the purely mesmeric and the purely hypnotic parts of his work.

The method I use myself is a combination of those employed by Braid, the Hypnotist, and Baron du Potet, the Mesmerist. I seat the patient in a comfortable chair, and, handing him a disc with a bright point in it, ask him to gaze intently on the point. The disc I use is a combination of Silver, Mercury, Zinc and Copper. Its action is voltaic and sets up a mild current along the nerves. When he has concentrated his attention on this for some moments, I take his free hand and press my thumb firmly upon the median nerve, which may be found in the centre of the upper part of the palm, near to the spot where it joins the wrist. In a few moments the subject will feel a slight tingling sensation in the hand that holds the disc. Then, as he sinks gradually into the hypnotic state he will begin to feel sleepy, his eyes will close, and, with a peculiar sigh, he will drop off.

At once my voice arrests his tendency to sink into a deeper stage or in a natural, heavy sleep. I give him a suggestion in a decided tone: "You cannot open your eyes!" He cannot do it: he is in the suggestion state, and will feel, see, touch, taste, or smell anything I suggest to him.

If I wish to place him in a deeper condition I do so by making passes and suggesting to him at the same time that he is sinking deeper and deeper into a profound sleep, until I find by his symptoms that he is in the condition I require.

A method I often employ consists in another combination of Hypnotism and Mesmerism. I take three or four subjects, and, stretching out my hand so that they can see

the palm, I ask them to look up at it intently. In a short time they begin to show signs of dropping off. One, with a peculiar start of the eye, goes straight into the somnambulic state, with his gaze fixed on space. Another droops the head and falls into profound hypnosis. The others simply appear as if fascinated by my hand. These I take first, and, making passes over the eye and down the side of the nose, suggest to them that they feel sleepy. They immediately fall into light sleep. Then, approaching the one in the somnambulic state, I blow gently between the eyes to disperse some of my magnetism and recall him to a condition in which he can receive suggestions more readily. The one in the state of profound hypnosis I simply give some suggestions to keep him going. For instance, I may tell him to listen to the barking of a dog far away, or set him to count a million imaginary pins—just to keep him in the suggestion state, and ready for experiment.

A very simple method of hypnotising consists in the use of a Rotating Mirror. This was brought into modern practise by Dr. Luys and was derived, of course, from the floating mirror of the priests in the Ancient Temples. If one gazes at this bright rotating object the eyes quickly get dazed, and a sleepy feeling is induced. The same can be done by moving a looking glass backwards and forwards before the eyes, or—what comes to the same thing—by getting the patient to wag his head with a rhythmical motion from side to side before the glass. Many animals, and especially birds, can be easily hypnotised in this way.

A still quicker method than the rotating mirror requires some gauze-like material. A sieve will do very well. If

this is drawn to and fro before the eyes it is surprising how easily the hypnotic state is produced. The same effect is achieved by looking at the seat of a cane chair or at a piece of check cloth. The black spots seem further away than the white spots, and a peculiar confusion of vision is set up which I find is favourable to the rapid production of the deeper states of hypnosis. This method, by confusing the vision, has not, as far as I am aware, been used by any of the hypnotic schools of the day. For the purposes of rapid hypnotism it may be elaborated and its effect heightened. Take, say, four hat pins with glass heads, and arrange them in a straight line, each four inches apart, the first being six inches in front of the eyes. Each pin-head should be elevated two inches above the one preceding it. Now, look intently at the first pin head for a few seconds, then shift the vision to the second, third and fourth, and so on backwards and forwards, giving half a second to each. Very few people can keep this up for more than a minute without inducing a state of hypnosis. It has the same effect as squinting at the point of the nose—with this difference, that it brings each pair of muscles of the eye into play in turn, and there is consequently no fear of straining them unduly.

It will be seen, by a little thought, that all or most of the mirror processes employed by different hypnotists, owe their efficacy to the fact that they produce a confusion of vision between the mirror's surface and the reflection. The world-old fashion of gazing at the finger nails smeared with a mixture of soot and grease, and dried in the sun; the Egyptian style of looking fixedly at a spot of ink held in the

palm of the hand; Joseph Balsamo's method of staring intently at a bottle of water with a light behind it; the modern way of looking fixedly at a bright spot in a dull disc; the process of crystal-gazers;—all these depend on the principle of tiring the eyes, and the desired effect is produced, but not so rapidly as by a mere CONFUSION of the vision, which, as anyone will see on trying my method with the hat pins, is the most harmless, as well as the most speedy way of inducing hypnosis. Remember, I do not advise that experimenters should actually place themselves in the hypnotic state by doing this. I merely advise that they should carry the process far enough to demonstrate to themselves how easy it would be to go off into a sleep if they persisted and carried it further.

A process of the fakirs of India is very interesting. The operator seats his subjects in a semi-circle, and then takes up his position on the floor, where he can be seen by all. With music as monotonous as that of the Hindu, to accompany his operations, he begins, with upraised hands, to work his body from the hips with a slow, rotary motion, keeping his eyes the while concentrated generally upon his subjects. In about ten minutes one after another will droop the head and show signs of falling asleep. No word should be spoken. The whole process is one of charming or fascinating, and the effect upon the subjects is peculiar. They experience first a tingling, then a sensation as if a kind of vapour is being drawn from them. Finally, with a feeling of "going out to themselves," they lose waking consciousness and drop off. Effective as the Hindu method is, it will be tried in vain on any subject who, with-

out exerting his will against the operator, places his tongue firmly against the roof of the mouth, crosses his legs, and joins the thumb and forefinger of each hand. The fakir himself does these things to prevent his influence recoiling upon his own centres.

To hypnotise a person instantaneously is the simplest thing in the world, but it must be done by the process of Post-Hypnotic Suggestion, which I have explained elsewhere. Take a good subject and hypnotise him at your leisure. Then, when he is in the state of deep hypnosis, say to him emphatically, and with easy certainty, "Now, wherever or whenever I may meet you, it will be sufficient for me to hold up my hand and you will instantly fall into the condition you are in at present." Wake him, and he will have no memory of this post-hypnotic suggestion, but notwithstanding that, if you meet him weeks afterwards in the street, and hold up your hand, he is instantaneously hypnotised.

In the same way good subjects may be shown visions of any mortal thing, which will appear to them as actual realities. For instance, a clever hypnotist, unscrupulous enough to lay claim to the power to work miracles, might take half a dozen good subjects, hypnotise them, and then give the following suggestion: "To-morrow, at noon, it is my intention to translate myself to another sphere. You will accompany me to the top of a hill, and there, as soon as I raise my hands, you will fall at once into your present state. Then you will see two angels come down in a blaze of golden light and bear me away up into the sky. Heavenly music will sound in your ears, and a

delightful fragrance will float on the air. After watching me for ten seconds you will fall on your faces, and in ten minutes you will awake, remembering every detail of the miracle you have witnessed."

It would all happen exactly according to his suggestions, and during the ten minutes they were on their faces the wily hypnotist would start down the hill for the ends of the earth, leaving a fresh religion behind him. There is no limit to what could be done by Post-Hypnotic Suggestion, and if ever Dr. Dowie is taken up in a fiery chariot to heaven, before a chosen crowd, you will all know exactly how it is done. It was, no doubt, by the exercising of this strange phase of hypnotism that Cagliostro worked the so-called miracle connected with his departure from Berlin. Being banished from that city by noon of a certain day, he was observed at that hour, by four different sets of witnesses, to drive out at the four different gates of the city, into the north, east, west, and south, simultaneously.

Perhaps the most rapid process of Mesmerism, combined with suggestion, is to stroke the left eye-brow gently with the ball of the thumb. It is a magnetic process, and contains also a soothing suggestion of sleep. I once had a curious experience of this. I was passing along a country lane, in a part where I was a stranger, when, from among some fir trees on the other side of the hedge, I heard a girl's voice calling me, "Please will you come here, sir."

I approached, and she told me that her friend had fallen asleep, and she could not waken her, and would I go and fetch a doctor?

"Let me see her," I said, and made my way through a gap in the hedge. There, in a hammock slung between the fir trees, was another girl, lying motionless. The girl who had spoken to me then said that she had smacked her face and blown in her ear, but could not wake her. On my asking her how her friend had fallen asleep, she replied that she did not know. She had been sitting by her side in the hammock, simply stroking her eyebrow for fun, when she had gone off. I saw at a glance what was the matter, and was struck by the strange coincidence that I, possibly the only man within miles who could be of any use, had been called in, through the hedge, to attend this case.

I tested the sleeper, and, finding that she was in deep hypnosis, I directed the unconscious mesmerist to follow my movements, so as to know what to do if the same thing happened again. Then, feeling that during the conversation I had come into legitimate touch with the subject, I spoke to her. She answered me, and at once I knew her precise condition. Then, turning to the other, I said, "It will be better in your relations with your friend for her not to know that you have mesmerised her. It will frighten her, and my part in the affair will frighten her. Therefore, keep it all to yourself. When she awakes I shall be gone, and she will remember nothing, except that she must have fallen asleep for a moment."

"Now," I said to the fair sleeper, "listen to what I say to you."

"Yes."

"In five minutes exactly you will awake, remembering nothing except a feeling that you fell asleep for a moment."

Then I directed the other to sit in the hammock beside the patient, and, handing her my card, with the whispered request that she should let me know the issue—not that there was any doubt about it—I withdrew, and went on my way.

Three weeks afterwards a letter, which had been following me up, reached me in Liverpool, informing me that everything had happened just as I had said, and thanking me sincerely for my help in the matter.

There are certain methods of Hypnotism which are styled "violent." They consist in pressing the eyeballs or the top of the head firmly with the thumbs, in making a sudden noise, in passing a current of electricity into the patient without warning, or in flashing a light before his eyes, so as to startle him. These violent processes are efficacious enough, but they are not always desirable. They are employed by the Salpetriere School of Hypnotism, and by men who deny altogether the existence of a magnetic force, and accordingly resort to means which appear to dispense altogether with that force. But, as a matter of fact, and notwithstanding the distinction I have drawn in an earlier part of this book between hypnotism and mesmerism, every state of hypnosis, however produced, is, after all, brought about by this same magnetic force, if not from the operator, then from the subject's own vital centres. To argue to the contrary would be very much the same as saying that drugs heal diseases, when, as a matter of fact, it is not the drugs at all, but the vital forces of the patient stimulated to action by those drugs. There is no greater mistake than the assertion of

materialistic hypnotists to the effect that hypnosis is merely a physiological condition having no relation with anything deeper than the material body. I once heard a medical man describe hypnotism as a "certain morbid pathological condition of the cerebro-spinal system"; and, having said it, he walked away with the air of a man who had given a complete and satisfactory explanation of the thing. But although materialists may claim that the phenomena have absolutely nothing to do with anything beyond the physical body, I must say again, emphatically, that in all my experience I have never seen anything to justify this view. Everything points to the conclusion that these states are psychic, even in animals, to which the ignorant deny souls as lightly and erroneously as they have denied life to metals. In the supposed case of a subject being hypnotised by an automaton, which process I describe elsewhere, the effect produced would be the result of the subject's own magnetic force set in motion by a strong idea. As a drug cannot act without the forces latent in the patient, neither can an idea or a suggestion have any effect upon a human body, except by means of his own psychic forces, which speaking generally, I will call personal magnetism. I would hint even at the conclusion that the whole order of so-called hypnotic phenomena are really the result of a magnetic force projected from the operator or induced in the subject.

And, further, the effects of Hypnotism are always heightened by the assistance or co-operation of the operator, showing clearly that the added magnetic force is an advantage. This will be seen from the following classification of the methods I have tested and used:—

(1) Violent methods: In these I have consciously withheld my own magnetism from the subject and relied entirely on his being thrown suddenly off his balance.

The phenomena are poor and unsatisfactory.

(2) The so-called purely hypnotic methods.

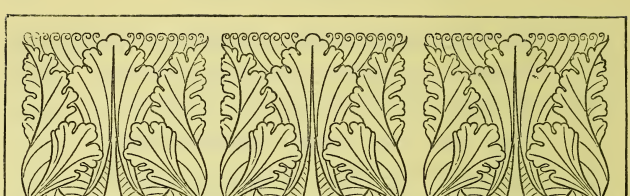
In these I have withheld my own magnetism and allowed the subject to call his strongly into play by concentration. The results are on the whole better, but they vary greatly, and depend entirely on the nature and development of the subject's own magnetic force.

(3) A combination of the Hypnotic and Mesmeric methods. In this I have allowed my own magnetism to coalesce with that of the subject while he looks fixedly at some object. The results are better still. Union is strength.

(4) The purely mesmeric methods: In this no confusion of the vision, tiring of the eyes, or surcharging of the brain is required. It is nothing but a process of transmitting intelligently my own magnetism to the subject, so that like goes to like, and the natural balance of the vital forces is maintained—a balance which is more or less lost in the hypnotic processes.* The phenomena obtained through this last and best method are of a higher and more wonderful nature than those got through the others. Seeing and hearing at a distance with the eyes closed and ears stopped

*Braid himself admits that his artificial processes "tend by the paralysis of the nervous centres to destroy the nervous equilibrium."

up, transference of ideas, sensations, vitality, and health by an effort of the operator's will; visions of the past and the future; raising the human body from the ground without contact, and by means of reversing the magnetic polarity—these, and other feats of pure mesmerism are not achieved by that hypnotism which stultifies and limits itself by denying the existence of the magnetic force.



CHAPTER VII.

CAN YOU BE HYPNOTISED?

Without exception every man, woman, and child can be hypnotised; but some natures take longer than others. Out of a dozen people chosen at random and set to gaze on a bright point in a disc, one will go off in a few seconds, another will take half a minute, another two minutes, and so on up to hours, but all will at last be hypnotised if they follow the operator's directions. The difference between them is not one of strength of will or of mind, but merely a matter of their ability to concentrate the mind and render it passive. That this is so is proved by the fact that many strong-willed men of great mental power are easily put under the influence. Any strong hypnotist can put himself to sleep, and if he is not controlled by another it is not because he cannot be so controlled.

In the case of subjects who have been given a post-hypnotic suggestion that they cannot be affected by any

other hypnotist than he who gave them that suggestion, it is not a matter of CANNOT, but of WILL NOT. Take one of them in hand and watch him closely. The attention is not concentrated, the eyes shift, the will is evidently active to resist any influence but that of the one person. It is an interesting fact that such subjects will often unconsciously employ physical means to resist the influence. For instance, they will cross their legs, or clasp their hands together, or press the finger tips firmly into the palms. So anyone can resist hypnosis, either by refusing consistently to concentrate the gaze and the attention, or by keeping the will and the mind positive and alert, and adopting such attitudes as come naturally to the positive resister.

No man can be hypnotised against his will, for the same reason that no man can be made to do anything against his will. But everyone can be taken unawares or deceived into the idea that another will is stronger than his, and so yield, with the result that the connection between his will, which is all-powerful, and the mental machinery which it works, is cut off. I repeat, no man can be hypnotised against his will, but all men can be put "out of gear"—which simply means that all can be hypnotised provided only that there is no inherent suggestion of resistance stronger than any other suggestion either in themselves or from the operator.

Having all the world to select from, then, I now come to the indications by which the best subjects may be known. We look first for obvious signs of an unevenly balanced nervous temperament. These are usually expressed in

the uneven shape of the physical body, or in the manner of the person. In the poorer classes, who have few means of preventing the unevenness of mind expressing itself in unevenness of body, we find that paralysis, or a tendency to it, appears on the surface in a misshapen limb, in the gait, or in actual deformity. Take a man with a short leg—not hip disease, but the result of uneven mental balance expressing itself plainly in uneven growth of the body. The fact of his losing his bodily balance and growing up unevenly has its cause in the mind, which must necessarily have been of a nature that is apt to lose its equilibrium. In this way we know the ready hypnotic subject by his build. And accordingly we find that all paralytics are ready subjects and capable of being cured by "a hair of the dog that bit them," so to speak.

But in the richer and more carefully tended classes, where the stress and strain of life are not allowed to press so heavily on the nervous system, we find a lack of mental balance expressing itself more in the character than in the physical shape. Consequently, among these we look for the creature of moods and tenses. A hesitating and inconsequent man, a girl who is like a meteorological report in April, a boy who is flighty—these are ready subjects, and give excellent results under the influence of suggestion. But they are not always good subjects for the higher mesmeric phenomena. For thought-transference, telepathy, clairvoyance, and so on, more placidity and poetical tendency are required. The shy girl with dark, dreamy eyes, well formed oval face, and sensitive mouth, usually makes the best mesmeric subject.

Among men in general, it is usually found that a receding chin denotes a susceptibility to hypnotism. And, again, a tendency to twitching of the mouth and quivering of the eyelids betrays this susceptibility. It will be remembered that these two symptoms are the first to appear when any subject is falling into the hypnotic condition, so that it is not surprising that their presence in the waking state should characterise the ready subject.

The hyper-sensitive subject required for clairvoyance and telepathy is difficult to find, but is easily known when found. It sometimes happens that one in a crowded audience looks intently at the back of the head of somebody else sitting a distance in front, and that person turns round and meets the eye of the one who is looking. Where this is not mere coincidence it is an example of magnetic touch, and the person who responds to it is always a good subject.

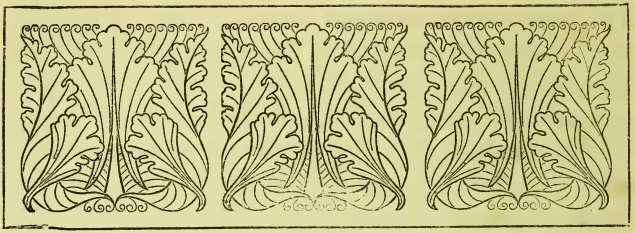
A well-known mesmerist, being in search of a sensitive subject suitable for some experiments in thought-transference, adopted a novel expedient for discovering that person. Sitting at an open window that looked on to a crowded thoroughfare, he concentrated all his mental force on the creation of an imaginary sovereign lying on a certain part of the pavement. Thousands passed by unheeding, until at last a factory girl came along and stooped to pick up the sovereign projected as a thought-form from the mesmerist's brain. He called to her, and arranged some sittings, with the result that in the end she turned out an excellent clairvoyant.

There are many methods of testing people rapidly to see if they are susceptible to magnetic influence. The experienced mesmerist can tell in a moment, on taking a person's thumb in his hand, whether his magnetism is passing readily to that person. Another way is to take the subject's left hand and make passes along it with your right. In this process a susceptible subject will very soon feel a prickling sensation, like pins and needles in the palm of the hand. Still another method is to ask the person to stand up and shut the eyes, and then to place your hands on the shoulder blades. Under this test a good subject will fall slowly backwards, and the susceptibility in each case can be measured by the readiness of the action.

Another way of doing this is to press the thumb firmly on the back of the neck. Again, instead of laying the hands on the shoulder blades, one may make passes down the back, or simply hold the outstretched hands levelled at the shoulder blades, with the will to project a magnetic current from the finger tips. The effect of all these is that a good subject will in a few moments show a tendency to fall backwards.

Notwithstanding the many rapid ways in which good hypnotic subjects may be selected, it is not always possible at first to tell how they will turn out. The person who is easily hypnotised is not always the one who will give the best results. Some go off very readily, but never get any further than the suggestion state. Others fall immediately into catalepsy, and are easily rendered rigid, so that you can place the neck on the back of one chair and the feet on the back of another, and stand on the chest, as

if the subject were a straight plank of wood. Others show signs of magnetic sympathy, so that a sealed bottle of medicine, the contents being unknown either to subject or operator, will, if touched to the back of the subject's neck, produce the same effect as if a dose of the drug had been taken. Others show signs of clairvoyance and prevision. The fact is that all subjects have a kind of distinctive occult character and ability, which in some is crystalised, so to speak, and in others, capable of further and further development. To distinguish between these at sight is a far more difficult matter than to select a ready subject.



CHAPTER VIII.

THE DANGERS OF HYPNOTISM.

There is no power so dangerous as that of hypnotism in the hands of the unscrupulous. It may be made the agent by which most terrible crimes can be committed by proxy. In Lytton's romance, "A Strange Story," for instance, the soulless Margrave exerts an influence over a stranger to stab Sir Philip Dervall, Margrave's enemy. Of course, in a case of this kind, which is easily possible in real life, there is small chance of the crime being traced to the real murderer behind the scenes, for the man who uses the dagger has no recollection of the murderous suggestion which has been given to him in profound hypnosis. All he knows is simply that an overpowering impulse led him to do what he did.

That men have been made to sign cheques under hypnotic influence is an indisputable fact. I was once experi-

menting on the lines of phreno-hypnotic suggestion, or the art of stimulating the various faculties and emotions of the subject, by touching the different bumps of the head. It is merely the result of mental suggestion, by the way, as I shall explain later. I had placed a well-to-do and respectable citizen in the suggestion state for this purpose, and I happened to know that he had his cheque-book in his pocket at the time. In due course I touched the bump of benevolence on the top of his head, saying nothing. The effect was instantaneous. Out came cheque-book and fountain pen. Then, with a sweet smile on his lips, he wrote out a cheque for £1,000, and handed it to me as if I were a hospital. I felt rather insulted. I am totally different from a hospital. I CAN cure paralysis.

I then touched the bump of avariciousness, well knowing that he was a sharp business man, and would understand what to do in the circumstances. And he did it. Snatching a sheet of paper on the table, he hastily wrote a note to his bankers asking them to stop the cheque.

Hypnotic swindlers are common enough, but, with the secret arts at their disposal, it is a very difficult matter to bring any charge home to them. They often disguise themselves as high-souled founders of some new religion. I once came across a remarkable instance of this in a remote corner of the world. A dark-eyed, magnetic-looking individual, whose name does not signify, since he has changed it many times, visited a certain locality, and founded what he called The Temple of Truth. His teaching was the essence of all that is pure, and good, and noble, and rich patrons emptied their purses into his coffers.

The Temple grew into a palatial establishment, and he sat in state, like a king, with the prettiest women always nearest the throne. His post-hypnotic suggestions were artfully covered up by impressive religious ceremonies, and it was perfectly wonderful how this and that rich man or woman began to hear heavenly voices instructing them to hand over large sums to the High Priest of The Temple of Truth. Many dreamed dreams of benevolence, leading them to lay their jewels upon the altar. This went on for some time, and the rogue became rich and mighty. But there was one important point in which he lacked cleverness, and that was that he did not take the precaution to suggest to his subjects that no other living being could influence them by hypnotic means. And it happened that a certain mesmerist, whose name modesty forbids me to mention, got hold of some half-dozen of the richest of his dupes, and gave them each and all a strong post-hypnotic suggestion that they could never again be controlled by the fellow opposite.

The result was marvellous. These half-dozen made themselves felt in The Temple of Truth, and the foundations began to totter. Dissension arose. Inquiries were made into the High Priest's past history, and it was ascertained that he had been married no less than eight times, and had deserted each wife in turn. Finally, things were made so hot for him that he decamped. If he is still alive, it is more than probable that he is carrying on the same game in some other remote corner of the world. Some day I will take a holiday and look him up again.

Far be it from me to say anything against revivals as a means for good. But it is an undoubted fact that many are gigantic swindles, relying for their success on the power of suggestion. This power, if used for good, may constitute the irresistible attraction of eloquence; but, if for evil, the equally irresistible capacity for making the worse appear the better reason. While some great revivals are led by gifted men, who work by good suggestion, without understanding it scientifically, others are inaugurated by dark schemers, with full knowledge of all the tricks of hypnotism—tricks which they cover up most artfully.

Descriptions of the horrible and terrific appeal to some minds with fearful results, and, whether these descriptions are true or not, they produce the first light degree of the suggestion state, without which no fraudulent revival could come to anything. For it is in this state that the people can be influenced to believe whatever the schemer chooses to set before them.

In the case of a sincere revival, suggestion and magnetism are largely used. And why not? They are the lower fringe of divine powers. Prophet, priest, saint, and revivalist, when sincere, have used the powers of suggestion and magnetism for good and noble ends. They suggest to the people the necessity to subject their lower natures to their higher. But dark schemers, using the same powers, suggest the urgent necessity for funds—and often manage to get them.

Some of the American camp-meeting revivalists are good mesmerists spoilt. A man with a natural gift of magnetic force, but little knowledge of the art, works himself up,

with waving arms and forceful eloquence, until, at the highest pitch of his wrath against sin, he hurls hell fire with both hands at his listeners. The result is that some sensitive person among them falls to the ground in a trance. The fact that this is taken up by the preacher as a sign of a Divine Presence makes it none the less an exhibition of hypnotic or mesmeric power.

The elevating effect of genuine religious revivals is somewhat qualified by the fact that too often the emotions remain for a prolonged period in a condition of light hypnosis which in the end has a disastrous effect upon the moral character. This fact is sufficiently proved by the results of Dr. Charcot's experiments in the Salpetriere Hospital of Paris, and also by the moral deterioration of mediums in unskilled hands.

A more vivid and striking danger of hypnotic suggestion is its power to kill. The following instance is related by Dr. Hack Tuke:—

A certain Frenchman, being condemned to death, was given over to the doctors to be made the subject of an experiment. They informed him that the penalty of his crimes was to be bled to death. One, who played the part of executioner, bandaged his eyes. Then, after his arm had been pricked, a small stream of warm water was made to trickle down it and drop into a bowl. While this was going on the doctors kept up a running comment on his supposed dying condition. "How pale he looks! See, he is getting faint! His pulse is growing slower and slower! His heart has almost stopped beating!"—and other remarks of this kind, until in a short time the poor man

began to sink. His breathing became laboured, from suggested weakness, and his heart beat fainter and fainter. Finally, he died of heart failure, the symptoms being those of exhaustive hemorrhage. And yet he had not lost any blood to speak of—the prick in his arm had been the tiniest possible. He had died by suggestion.

Now this scientific experiment with the Frenchman shows clearly how dangerous a power Suggestion might become in the hands of ignorant people. The case of Dowling and the Aberdeen medical students, to which I have already referred in the chapter entitled, "Face to Face with the Public," supplies a similar instance.

Another danger is illustrated by the fate of Colonel Townsend. He was able to hypnotise himself and stop the beating of his heart, an experiment which he performed more than once before scientific men. On one occasion, however, he went too far, and stopped his heart altogether, so that he died. Many others have died from cerebral hemorrhage while practising self-hypnotism without proper instruction. This is not uncommon among the Hindoos, especially those who induce trance by pranayama, or the suppression of the breath. I knew a clever young barrister in London who had learnt this method from some Eastern books. One evening, sitting on a seat on Primrose Hill, he gave me an illustration of it. The night was so cold that one's faintest breath could be seen like a frosty vapour. Bidding me watch him closely, he sat erect with his hands on his knees. Gradually his breath began to disappear, until finally, nothing but the faintest vapour rolled hesitatingly from his nostrils. At last that too disappeared,

and he sat like a frozen corpse, his eyes fixed on space and glistening in the bright moonlight. I would have felt his pulse, but he had advised me not to touch him. For ten minutes he remained in a state which seemed to me like death trance. Then his eyes flickered, the breath appeared from his nostrils again, and he rose saying, "There; and I feel all the better for it." Knowing the dangers of this practice, I cautioned him, but he smiled and remarked, "Well, it's possible it may take me off some day, and after all it is handy to have a body, but it is quite possible to live without it." And it did take him off. A year later I heard that he had died from cerebral hæmorrhage.

Still another danger is that of producing hysteria in a hypnotised subject. This often happens by what is called "cross mesmerism." More than once I have been called in to wake a subject who has been put to sleep by a beginner, who, on trying to restore consciousness, has been unable to do so. In a case of this kind it is natural for several people to assist each other in endeavouring to arouse the patient, but their efforts, resulting in cross currents in the magnetic fluid, are likely to throw the patient into convulsions or violent hysteria.

On one occasion I was summoned to see a young girl who was in this condition. Several people who had been trying to restore animation in the entranced subject were standing near her in an anxious, terrified state at the result of their efforts. This, I could see, only acted as a suggestion of fright to the girl, by sympathy. Accordingly, I dismissed them from the room, and took her in hand myself. After spending some time in dispersing the mixed influence

with my silk handkerchief, and restoring her to her trance state, I proceeded to establish a link between her mind and my own by means of long, vigorous passes. It took from five to ten minutes before I began to feel that I had come into magnetic touch with the mental consciousness which seemed completely cut off from her body.

Then by strong willing and side passes outwards from the ears I succeeded in bringing her back into the somnambulic state with her eyes partly open, but the pupils turned upwards and inwards. She immediately lapsed into deep catalepsy, becoming rigid. But a cut of the handkerchief across her body dispelled this, and, by blowing sharply on the root of the nose, I restored her to the extent of making her open her eyes. They had a vacant stare, and the pupils were much dilated. But she could now hear my voice, and by repeated suggestions, blowings, and snappings of the fingers I finally woke her altogether. For a time she shivered with cold, although it was a warm day, but in less than an hour she was all right again.

Now this girl, if left to several people fussing about her, might have remained indefinitely in a state of alternate convulsions and syncope, and perhaps in the end would have been consigned to her grave in a death trance—to awake and die of terror. This instance shows how very dangerous it is for the ignorant to meddle with these mysterious forces, and at the same time it illustrates how safely they may be exercised by one who understands them. And it leads me to this conclusion—that the magnetic gift in the hands of a man who knows his subject, and who has the welfare of

humanity at heart, is devoid of all danger, and productive of indefinite good.

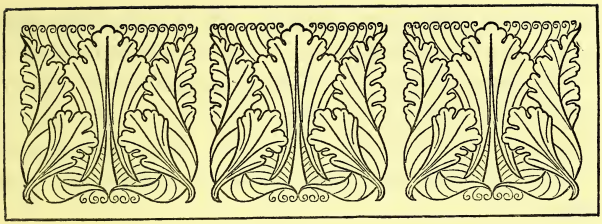
It goes without saying, that a hypnotist may frequently get some fun out of his powers without actually doing anything very terrible. I remember one instance in my own case. I think it was the only time I ever used my gift for a bad purpose—and even then it was not very bad. I was being entertained by some friends at a certain London club, when closing time arrived. The clock struck two and the attendant cried, "Time, gentlemen, please." One of my friends, however, insisted on a final toast—it was a birthday occasion—but the attendant would not hear of it, and hurried us to the door. So officious was he that although I was only a visitor I got annoyed, and, turning in the doorway, made at him magnetically. He resisted; but finally I mastered him.

"Now," I said, "we'll have those last drinks."

He went off like a lamb, and, when we had reseated ourselves, brought them with all servility.

Then I stood him near by, and told him he was a clock, and would swing his leg as a pendulum exactly four hundred and twenty times, at the end of which he would strike two on his tray, wake up, and show us out.

It was funny to witness the performance. And it was funnier still to hear him strike two on his tray, and then, pulling himself together, say, "Time, gentlemen, please."



CHAPTER IX.

THE POWER OF SUGGESTION.

As a general rule, the first state a subject submitted to either hypnotic or mesmeric processes will fall into, is one very little removed from waking consciousness. For convenience sake, I will call it the suggestion state. It has wonderful possibilities. In this condition the subject may be made to hear, see, taste, or smell anything that the operator chooses to suggest to his senses, either by word or sign. He lives for the time in a world where his imagination may be made to create for him any sound, sight, smell, feeling, or situation that his brain can grasp.

The first stage of this condition is seen by the yielding of the subject's will. I, as an operator, hand him a disc, or, indeed, any object with a bright point, to focus the attention; and, after gazing at it for a time, he gives a

peculiar sigh and closes his eyes. He is in the first stage of the hypnotic condition, and, lest he should fall into a deeper stage, in which he would be useless for my present purpose, I arrest his attention immediately. Placing my thumbs on his eyelids, I press them down, saying, as I remove them and stand back, "Now, you cannot open your eyes!"

The suggestion is accepted by him, and his imagination at once produces a kind of false paralysis of the muscles which are used to open the eyes. This is seen by the fact that while in his efforts to open them he makes use of every other muscle of his face, even of those which move the eyeballs, he cannot bring into action the particular ones which will lift up the eyelids. But immediately I say to him, "You can now open your eyes," they open easily and naturally.

Again, I take his arm and straighten it. "Now," I say, "you cannot bend it, try as you will." The word "try" suggests to him that he should try, and he proceeds to do so. Every muscle of the arm and shoulders and hand grows tense, except the biceps, which must be brought into play to bend the arm. That alone is limp.

Now, take a more delicate experiment. The nerves of the body have two functions, called sensory and motor. The sensory nerves transmit sensations, the motor enable us to move. I say to my patient, "You cannot move your arm, but you have feeling in it." At once the arm hangs lifeless. I pinch it, and though the arm does not move, he cries out. Reverse the order. I tell him he can feel nothing, but can move as usual. He moves

about without wincing while I pinch him and even stick a pin into him.

This shows that by suggestion the operator has perfect control over the subject's body, and he gets that control through the complete submission of the subject's will. And if he controls the body he must also control the mind. This may be made clear by a few examples. I say to my subject, "You are afraid." He immediately betrays cowardice in every feature. "You hate me!" He gives me a look of black malice. "You like me!" He smiles, feeling most friendly. "You are naked and ashamed!" He shrinks, and tries to cover himself up with anything to hand, quite ignoring the clothes he has on. "You are I, and I am you." This is difficult; but his mind grasps it. He assumes my masterful way, and he proceeds to bully me about, telling me that I am the one who is naked and ashamed, and all that sort of thing, and appearing quite satisfied that I am acting accordingly, when all the time I am doing nothing of the sort. I jerk him sharply away from this suggestion and make him sit down, and then tell him that the seat is red hot. He springs into the air with a yell. "All right now; you see that funny picture painted on the ceiling!" He splits his sides laughing at it. "You're fixed, rigid, just as you are!" At the word he gets stuck, doubled up, in a laughing attitude, with one finger pointing at the picture on the ceiling.

"Now," I say to him; "you will remain as you are until you hear me, or someone else, say the word which I have written on this paper. Then you will awake altogether." The word is "soon," and I place it before his eyes,

telling him he can see it. "You understand," I repeat, "that as soon as I——"

He awakes. The word has been spoken, and the suggestion has taken effect. But if it had not been spoken for hours it would still have had effect when it WAS spoken —or rather, when it reached the ears of the subject.

One can go further than this with a subject in the suggestion state. I take a sensitive subject and hypnotise him. Then I say, "You are passing into a deep sleep—deep, very deep—but my voice will always reach you. Your heart is scarcely beating; your breath is hardly perceptible; you are dead to everything except my voice and the power to obey it."

At this the subject sinks into a state from which no mortal power can rouse him except my voice. Doctors may be called in. Their drugs will prove powerless, for the vital force by means of which they act has been cut off from their influence by the imagination of the patient. Nothing will move him but my voice, or what he takes to be my voice. And when I cry, "Wake up! all right! all right!" the new suggestion of wakefulness takes possession of his being; his heart resumes its natural beat; his lungs take up their normal action; his vital force releases his brain and his will; and he is his own master.

This power of hypnotic suggestion can influence even the functions of the body over which the mind has no conscious control. For instance, the subtle processes by which an abscess is reabsorbed into the blood, may be set going by suggestion; inflammation may be allayed, fever reduced, or the action of any organ moderated or accelerated.

For, after all, as I have already asserted, it is the vital force which cures, even when drugs are employed; and this vital force can be set at work by suggestion to the mind. Drugs are, in themselves, nothing more than suggestions to the mind. The doctors of Tartary, who explain the action of a drug, then write its name on a piece of paper, and, rolling it into a pellet, direct the patient to swallow it, do not act altogether ignorantly. They often secure the same result by suggestion as if they administered the actual drug itself.

The chief value of hypnotic suggestion is in removing nervous disorders which have themselves been induced by hypnotic suggestion. There are many imaginary illnesses which people suggest to themselves so strongly that the bodily organs accept the suggestion and behave accordingly, producing all the symptoms of the actual illness. These can be corrected, easily, by putting the patient in the hypnotic state and giving the mind a healthy suggestion, to oust the disease suggestion. There are people who imagine they have almost everything, from cerebral meningitis down to housemaid's knee, and they hypnotise themselves so patiently and suggest fanciful illnesses to themselves so strongly, that all the symptoms become evident. It is not difficult, once these patients are put into the hypnotic state, to cancel the suggestions they are labouring under. Then the imaginary diseases disappear, and the body resumes its normal condition.

Hypnotic suggestion has, by some one-sided hypnotists, been made to account for everything in the whole field of Occult Science, from the putting

to sleep to the curing of diseases. But this is easily confuted, first by the fact that subjects have been put to sleep against their will and without any warning, and, secondly, by the fact that inanimate objects can be moved by human magnetism without contact. One cannot "suggest" anything to the needle of a compass so as to make it move several degrees when the magnetist's hand has been held above it—a thing which has been done and very well attested many times.

Yet, strange to say, there is scarcely an experiment in mesmerism which cannot be copied by a master of hypnotic suggestion. I will explain exactly what I mean. I take a subject with whom I have established a magnetic link, and, wherever he may be, he will come to me in obedience to my will. This is a test which is neither more nor less than it pretends to be—a proof of a magnetic connection between one mind and another. But see how the thing can be imitated by a master of hypnotic suggestion. He selects one of his subjects—we will call him Mr. Smith—who is particularly sensitive to suggestions, and, putting him into the hypnotic state, suggests to him that punctually at half past three o'clock on the following afternoon he will leave what he is doing and come to the house and ask for him; then, on being shown into the room, he will stop suddenly and remain fixed in rigid catalepsy. A further suggestion is that he will remember nothing of this conversation, but at the time named will feel a magnetic influence struggling with him and attracting him to the hypnotist. The hypnotist then wakes Mr. Smith.

Now, then, at three on the following afternoon the hypnotist is sitting with a group of chosen guests, whom he has been careful to get together. The talk falls on his extraordinary powers, and he leads it up to the question of influencing a person at a distance. Presently they begin to show a desire to see the thing done, and he says he will try to bring one of his patients to him. Of course, he easily contrives to begin at half past three. Standing up he fixes his eyes on space and makes passes after the style of the mesmerists. Then he says he has willed Mr. Smith to come to him. He does not know exactly how far the man is away, and, consequently, it will take an indefinite time for him to reach the house. But he feels him coming and continues to draw him with his passes.

Finally, there is a knock at the door. Someone is heard asking for the hypnotist. Mr. Smith is shown in immediately, and, on entering, he is struck rigid with catalepsy, his eyes staring straight before him. A few verbal suggestions and the subject awakes.

"Now," says the hypnotist to the guests, "you may question him, and ask him why he came."

They do so, and the man tells, truthfully, what has happened to him. At half past three he was writing a letter, when suddenly he felt an influence coming over him that he could not resist. It drew him to this house, and he had to come.

It looks conclusive, but it is not. It seems that the hypnotist has drawn the subject by occult agency, but such is by no means the case. All that has occurred is a simple fact in what is known as POST-HYPNOTIC SUGGESTION. And

my readers may take it from me, that most of the wonders of occultism may be imitated in this way. Many hypnotists keep this point to themselves because, if they gave it away, they would lessen their marvels in the public eye, and so lose prestige. I have no such fear, for having the magnetic gift, I need have no recourse to post-hypnotic suggestion, though I frequently employ it on the stage because of its rapidity and ease. A few examples will show what can be done in this extraordinary department of hypnotism.

One frequently sees a hypnotist hold up his hand and the subject immediately goes to sleep, while any other hypnotist, however masterful, may do the same, or may even try for hours with that particular subject, and there is no result. Why is this? Is it because the one hypnotist has superior power? Not at all. It is easily explained by the working of post-hypnotic suggestion. Any hypnotist may take a subject, and, having put him in the proper state, may suggest to him that he alone can hypnotise him, and that by merely raising the hand at any time or place. The post-hypnotic suggestion remains sub-consciously in the subject's mind, and, after that, no other hypnotist can touch him except the one who has given him the suggestion, and HE can send him to sleep merely by raising his hand.

Again, by this means, a subject may be hypnotised by telegram or at the telephone. It is enough for the hypnotist to say to him, "If ever I send you a wire commanding you to sleep, you will do so at once. Or, if I ring you up on the telephone and tell you the same, you will sleep where you stand." By this means a subject may be put to sleep

from a great distance, or, in the case of telegrams, from the other side of the world.

Still further, by an inversion of post-hypnotic suggestion, one gets the strange phenomenon of false witness given honestly and truthfully, to the best of the witness's belief. An example of this came under my notice in America. A man of some blundering knowledge of hypnotism had been concerned in a shooting affray, and the circumstantial evidence pointed very plainly to the fact that he had killed two men. He was not arrested until nearly twelve hours after the affair, and, when he was charged, he admitted that the two men were enemies of his, but alleged that in the process of their quarrel with him a cause of disagreement between themselves had ensued, on which they had opened fire on each other, with the result that they had both been killed. Now this version went for nothing in the face of a tale told by two men who had witnessed the affair from a little distance. They said that on hearing the shots they turned, and saw the prisoner, a revolver in his hand, stand over the two bodies a moment and then run away. On reaching the spot he found that both men were dead. Later on, however, a witness was called who bore out the prisoner's tale. He said he was standing behind a tree near by when the quarrelling began, and he watched and listened. He told, with all the confidence of an eye-witness, how, and on what point, the two turned against each other, and with what words they fired. On seeing them fall he hurried away, frightened, and went home, but said no word about it to anyone until he heard that the prisoner had been arrested. Counsel for the prosecution subjected

him to a most searching cross-examination, but failed to shake him. It was obvious to all that he was describing something that he had seen and heard. But it had struck me very forcibly that the man was an excellent hypnotic subject, and in the course of his evidence I divined, by various signs, that he had seen and heard the whole thing by hypnotic suggestion, artfully given by the prisoner.

How and when this had been done was a mystery to me at first, but I got hold of the witness afterwards, hypnotised him, and soon had the ungarnished truth. The prisoner had entered his house at two in the morning—it was a place where they do not lock their doors—and awakened him. Then, in perfect privacy, he had hypnotised him and suggested to him that he had been behind the tree watching the affair, and had seen and heard everything exactly as it had not happened. When he awoke the prisoner had gone, and he remembered nothing of his visit, but only that he had witnessed a tragedy the night before, though, of course, now his hypnotic memory was active, he remembered everything. In the morning the place was astir with the news that the prisoner had been arrested. Accordingly, he hurried to the police depot to give his version of the affair.

I concluded my seance with him by blotting out the murderer's suggestions entirely, and then I awoke him. He remembered, in a hazy, vague kind of way, that he had given certain evidence at the trial, and was terrified when he realised that it was false. There was nothing for it but to hold his tongue, for the murderer had been acquitted,

and the truth could not now be told to any purpose, except, possibly, that of getting himself indicted for perjury.

This was an example of what is called Retro-active Suggestion, by which the subject can be made to remember in detail any event, actual or imaginary, which has been suggested to him, but to forget the circumstances in which the suggestion has been made. In his waking state he will describe everything connected with the event as accurately as if he had been, as he himself believes, an eye-witness. It will readily be seen, then, how simply an alibi might be proved by this process. If a man with hypnotic knowledge were guilty of a crime in London, under such conditions that his presence there was problematical at the time, and he wished to prove that he was in Birmingham at the hour the crime was committed, he would prepare the ground as follows. The day before the crime he would be in Birmingham, and there would hypnotise certain people, suggesting to them that on the morrow they would remember having seen him, talked with him, etc., etc., in Birmingham at the time the crime was committed. These suggestions could be equally well given before as after the event.

I come, then, to the classification of Hypnotic Suggestion, under three heads, as regards time:—

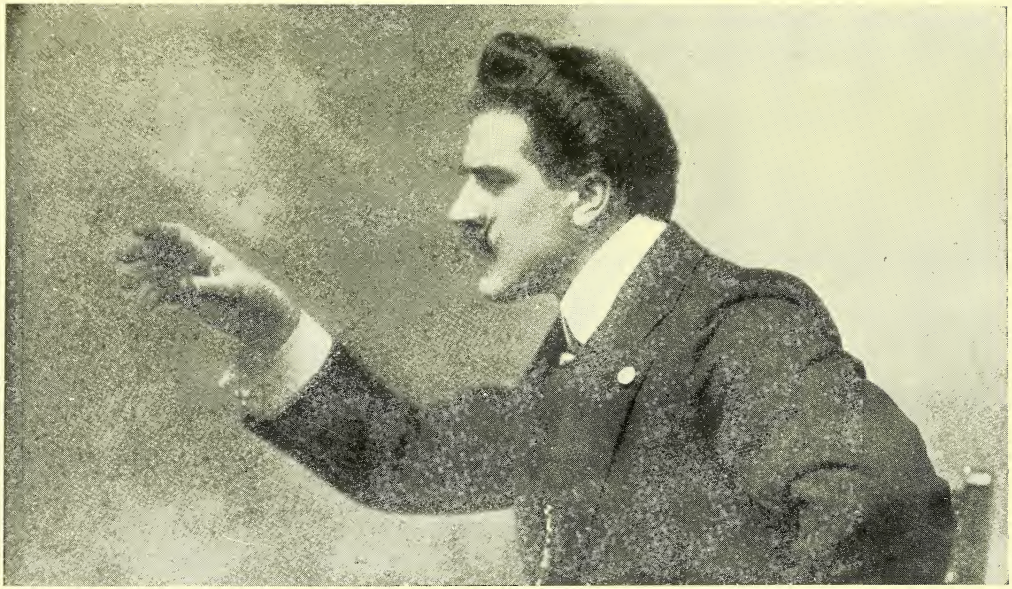
1. Retro-active Suggestion—by which any illusionary experience will be remembered as having been realised in the past.

2. Immediate Suggestion—by which any illusionary experience is realised in the present.

3. POST-HYPNOTIC SUGGESTION—by which any illusionary experience will be realised in the future.

If the hypnotist wishes to make these three phases of suggestion appear more remarkable to those who do not understand their workings, he will, in the first instance, suggest to the subject that in his waking state he will be quite unconscious of the fact that any suggestion has been given to him. The result will be the same, and the subject will swear, quite truthfully, as far as he knows, that no such arrangement has even been made. But it is not always necessary, especially when the suggestions are made, as they can be, in the profound hypnotic state, to bid the subject to forget them in the waking state. Forgetfulness on waking is a characteristic of profound hypnosis.

The effect of Post-Hypnotic Suggestion upon disease and bad habits is very important. On one occasion a London patient of mine, suffering from acute nervous dyspepsia, sent a letter to me in Scotland, saying that although she had been well for several months since I had treated her she had now relapsed, and was as bad as ever. I was too far away to treat her successfully by any method except Suggestion. Accordingly, I telegraphed to her, "It is temporary. At twelve noon to-morrow your pains will leave you." And she wrote me the next day, thanking me, and saying that my prophecy had proved correct. One might ask the question, "Why wait till twelve noon on the following day?" It was necessary. The effect of the suggestion was greatly enhanced by the attitude of waiting and expectancy which the time named was intended to excite. In this instance I relied on the fact that my suggestion,



Dr. Walford Bodie Mesmerising a Subject.

implanted in her mind, would be added to and strengthened by AUTO-SUGGESTION—a subject which I have treated in another chapter.

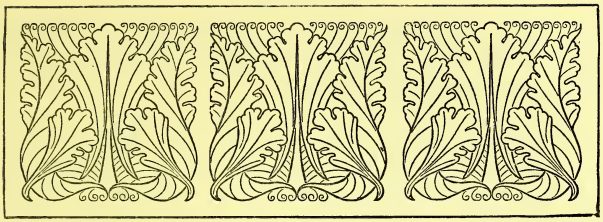
Post-hypnotic suggestion may be used with great effect in the cure of vices. For instance, an inveterate smoker may be given a suggestion that on waking he will loathe tobacco in every shape and form. A drunkard may be deprived of his cravings and filled with a disgust of intoxicants. A gambler may be awakened to a sense of weariness in sitting at the card table, so that he will wonder what it was fascinated him in the thing formerly. And so on all through the gamut of vices. In short, there is no thought of the brain or feeling of the heart which may not be induced by Immediate Suggestion, implanted in the memory by Retro-active Suggestion, or brought into action at any future time by Post-Hypnotic Suggestion.

In concluding this chapter, I must say something on the history of this important branch of occult science. Like Hypnotism itself, it was known and practised ages before the time of Braid. Doctors have used suggestion in the waking state from the very earliest times without knowing it, and philosophers have criticised them for so doing. How is it that a mere visit from the doctor, followed up by a little coloured water, to be taken precisely at every third hour, will often cure a patient of some nervous disorder? It is nothing more than Suggestion.

But in ancient times the art was practised more intelligently by the priests, who, in those days, were the medical faculty. The mere fact that they were regarded as the possessors of miraculous powers went a long way towards

producing cures. But, in addition to this, they had mastered the art of Hypnotic Suggestion, and used it in connection with mesmeric methods with great effect, judging by the records.

But although Suggestion is a remarkable fact in the human mind, and although it is constantly used by mesmerists, it cannot be made to account for the phenomena of Mesmerism. Since Braid's time it has been a catchword among scientific men to say of any remarkable cure or strange phenomenon, "Oh! it's simply suggestion, nothing more." But, as I said before, mesmerists, with their natural gift of magnetic force, can do many things which cannot be accomplished by the hypnotist, either by Hypnotic or Post-Hypnotic Suggestion. All that Hypnotism proper can do is to produce at best a tricky imitation of the phenomena of Mesmerism.



CHAPTER X.

TELEPATHY.

Everyone has noticed the peculiar fact that the same idea is often expressed by two people at the same time. A strange and unexpected thought comes into the mind of one, and another immediately voices it, taking the words out of the other's mouth, so to speak. Again, it frequently happens that one thinks, unaccountably enough, of an old friend who has been for years out of mind, and, on receipt of a letter from that old friend soon afterwards, it is certain that he or she wrote the letter at the same time that the writer's image came up in the mind. There are few who cannot bring forward instances of this kind from their everyday experience. Some put it down to the long arm of coincidence; others, less credulous in regard to the marvellous powers attributed to this coincidence, call it Telepathy—another instance of Magnetic Touch.

And those who account for these occurrences in this way have usually some scientific knowledge of what can be done by set experiments in Telepathy.

Irving Bishop, the thought reader, established clearly that one brain could become aware of what is passing in another brain without the media of the five senses. Didier proved the same thing under test conditions. Stuart Cumberland adds his testimony to a fact which the whole wide world would recognise were it not brow-beaten and deceived by the idea of sceptics who maintain that coincidence sufficiently accounts for the thing.

Mankind has accepted the telegraph, the telephone, the wireless message of Marconi, the X-rays, and, although tentatively, the N-rays, but it has not yet accepted the fact that man himself is a more delicate, powerful, and far-reaching instrument than any ever yet made by man's hands. As has been said by the philosophers, man is an epitome of the universe, and as such he comprises in his own being the power of switching himself on to any point, and especially any vitalised and sentient point, of the universe by means of the finer forces of Nature, and this without wires and instruments.

That this power is latent in man is fully proved by the fact that it crops up here and there when the conditions happen to be favourable. What these conditions are it is the duty of psychological science to ascertain, and the investigation is going forward rapidly. We stand on the threshold of a new world, in which physics and psychology will join hands. The physical scientists are nearing the

point where they will admit the contention of the advanced psychologists, that the will of man can link itself on to the forces of Nature without the intermediary of a machine. Then we shall begin to deal with a subtler force than the electric fluid—a force which, owing its existence to the universality of mind, will enable man to think and feel universally.

Who that studies the literature on Telepathy can doubt that this force exists? What just thinker can maintain that our intelligence is confined altogether to our five senses when there are cases on record where people have told of events passing on the other side of the world, and when people have dreamed dreams of actual things transpiring miles away?

But first to attempt an explanation of this extraordinary telepathy. There is no doubt that telepathic phenomena are of a magnetic order, the sender being active, like an ordinary magnetiser, and the receiver being passive, like a magnetised subject. I have mentioned elsewhere instances of thoughts and impressions being transmitted by a magnetiser to his subject on the other side of a wall. This has been done even at a greater distance. A case came before my notice recently. Having read an account of it in the "Weekly Budget," I made inquiries, and found it was genuinely authenticated. M. Ch. Detre, of Nottingham, one of the most learned and able of the French magnetisers, who has cured many paralytics in England by pure magnetism, was one day in his office with a bank manager. The talk fell upon some experiments of Lafontaine, in which the magnetiser had influenced people at a distance. The

bank manager urged M. Detre to perform such an experiment if he was able. The magnetiser said he would try, but, for fear it might be thought that a post-hypnotic suggestion had been given to the subject—a suggestion which should become operative at this very time—he gave his visitor the chance of naming the hour of the experiment.

"Let it be now, at once," replied the bank manager.

"Very well," said M. Detre, "Mr. —— told me this morning that his wife had gone with her sister to Hallam, eleven miles away. She is a subject of mine, and I will try to influence her and put her to sleep for two hours."

Accordingly, he stood up in the room, turning in the direction of Hallam, and concentrating himself, pointed his fingers in that direction for about five minutes. Two hours later he repeated the process, but this time willing strongly that the lady should recover.

Several days afterwards the bank manager, the magnetiser, and the subject met, and the lady told what had occurred. At the time of the experiment she was walking in the garden with her father and sister, when she suddenly became faint, and fell unconscious on the grass. But as she fell she saw the image of the magnetiser, and pronounced his name. Then they removed her into the house, placed her on a sofa, and rubbed her with vinegar, but it was only after two hours that she recovered.

This case I quote because it is a genuine instance of telepathy based upon magnetic operation, and partly because it accords with a similar one in my own experience. On one occasion my young medium, Mystic Marie (Miss Marie Walford), took it into her head to run away before

the performance, although billed to appear that same evening. But in evading the telepathic demonstration which she was to give, she unconsciously gave a more interesting performance, which showed the power of telepathy at a far greater distance than from the end of the hall to the stage.

As soon as I found that she had gone, I came to the conclusion that she had taken a ticket for home. Knowing that the first stop on the journey was Crewe, I shut myself in my dressing room, before the performance, and concentrated my mind on Marie, throwing my magnetism in the desired direction. As I did so I willed strongly that she would get out of the train at the first stop and sit in the waiting-room till someone came for her.

Now, there comes a point in these experiments when you feel that you have established communication; that your thought and will are impressed on the other mind. I reached that point and at once rang for one of my attendants.

"Go at once," I said to him, "take the first train to Crewe. There you will find Miss Marie in a waiting-room. Bring her back as soon as possible."

Late that night he returned with Marie, whom he had found in the waiting-room at Crewe. She was penitent, and explained to me that she had been looking out at the window of the railway carriage when she had seen me and heard my voice telling her to get out at Crewe station and wait; someone would come for her.

Here now are two cases well authenticated and genuine, and in both the telepathy was accompanied by a vision of the image of the sender. I do not mean to

convey that in either case the Scin Lecca, Lemur, astral body, or etherial double of the sender travelled through space to the receiver; but I do mean to say that through the miles of space there was magnetic touch, by means of which the strong will of the sender impressed the mind of the receiver at a distance.

If you ask me how it was done, I am not ashamed to say that I do not know any more than I know exactly HOW I use my hands to light a cigar, which I do often. So many who think it would be a wonderful thing to stretch forth the hand and pull down a star from the sky, seem to forget that it is a wonderful thing to stretch forth the hand at all. It is a wonderful thing to influence another mind through miles of space, but really it is merely an extension of the wonderful power by which we influence others in an everyday manner.

Perhaps if you were to press me hard as to how it was done, I might venture to try for an explanation, and say, that there seems to be in Nature a subtle, permeating fluid, whose vibrations are more rapid than those of electricity. Then, just as it is possible to change the waves of light into electricity and reproduce them as light at any distance, so it may be possible to convert thought vibrations into the subtle permeating fluid and reproduce them as thought vibrations again in a receptive mind far away in space.

The disbelievers in telepathy are many. I was reading the other day an article in the "Occult Review," by a certain Dr. S——, in which the writer, while doubting if the facts have been sufficiently proven, sets forward a theory to account for them. In effect he makes the heat of the

brain responsible for them in such a way that one is almost tempted to ask if the sound of the human voice is the whole patent mystery of the telephone. In the same article the writer urges that the proof of telepathy lies in statistics; just as if the voice of a thousand men who knew was really any stronger than the voice of one who knew. But I like this appeal to statistics in matters occult, for it puts me on the right side of the hedge. If I remember rightly, it was this same Dr. S—— who recently wrote an article on me in one of the minor London newspapers. This article showed some intelligence, but also a lamentable lack of good taste and of adherence to facts, on the part of Dr. S——. If numbers go for anything, thousands, I might almost say millions, believe in me and my work. How many believe in Dr. S——? Probably only the minors among the readers of the minor paper in question. But I am devoting too much space to the gentleman. I leave him with a parting piece of advice. It is—"Write a little less and investigate a little more." Dr. S—— can go now.

An extraordinary instance of telepathy reaches me as this is going to press. It is from a man whom I cured of paralysis some years ago, and advised to take a long voyage. He writes as an eye-witness, as well as an ear-witness, of what occurred.

He was among a party of bushwhackers felling some thick bush on the side of a hill beneath a clay cliff. It was only half past eleven, and work was proceeding vigorously when the welcome cry of "Knock off!" was heard.

The men, thinking it came from the foreman, prepared to retire to the bushmen's hut on the other side of the

valley, but they were promptly stopped. The foreman had not issued the order. It was not yet twelve o'clock. Someone among them had been playing off a joke, he said.

Accordingly, they got to work again. But in a few minutes the voice cried a second time, "Knock off!"

At this the foreman got angry, and asked who had said it. They looked from one to another. No one had said it.

"Look here!" said the foreman, "if it occurs again I sack the lot of you, and we'll knock off and call it half a day."

Again the men set to work with their axes, and again the voice was heard, this time in the pleading tones of a woman:—

"Knock off!"

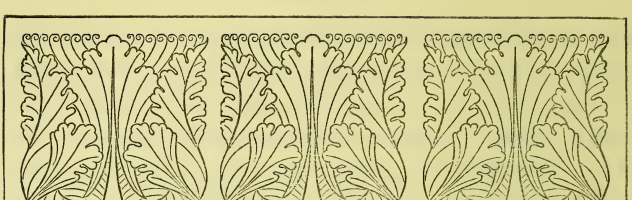
"Come on," said the foreman, mistaking the sound for the falsetto of one of the men; "come on, I'll stick to my word. I'll pay you off."

Shouldering their axes they trooped down the hill. Then, just as they were climbing the slope towards the hut on the other side of the valley, a deafening roar behind them brought everyone to a standstill. Looking back they saw the beetling clay cliff sliding downwards. Thousands of tons of earth swept over the spot they had just left and thundered down into the valley. They stood aghast, realising that had they stayed there five minutes longer they would all have been killed. The voice had saved them.

But the telepathic point of the thing is to come. By the next mail that reached those out of the way parts came a letter to one of the gang. It was from his wife, telling him, in anxious terms, of a terrible dream she had dreamed.

She saw him working with the others on the side of a hill, and something told her that a landslip was about to take place over the very spot where they were engaged. She called to him and the others to leave off and go away. This was in the night, but in the morning, at about half past eleven, the dream seemed to come to her again, and she called, and called, and called to him to leave off and go away. Finally, she concluded her letter by trusting that he was all right, and that nothing had happened.

Now this is very interesting. In the first place, it shows clairvoyance on the part of the wife. Then it shows telepathy between the wife and the husband, which was rendered collective through the whole gang by sympathy. And, finally, it illustrates how the fore-knowledge of the wife was not registered at a distance in her own words, "Leave off and go away!" but in the often-used expression of the bushwhackers, "Knock off!" This points to the idea that in telepathy pure essential thought alone is transmitted, and this, acting reflexly on the senses, produces the corresponding language for the outer ear. Had those men been of different nationalities, each knowing only his native tongue, it is probable that each would have heard the voice speaking in his own language. On the whole, I think this is the fullest and most striking instance of telepathy that has come before my notice, and it is only one of a great number.



CHAPTER XI.

CLAIRVOYANCE.

"He who, outside the exact sciences, pronounces the word 'impossible' is not prudent." So said the great philosopher Arago, and other of more recent times have echoed his sentiment. But it is one thing to prove a marvel possible, and another thing to explain it. For instance, in regard to Clairvoyance, no one who has investigated the subject can say that its wonders are impossible, although it is quite a different matter to explain satisfactorily the natural laws by which the phenomena are produced.

Some of the old-fashioned school would still say, with the French Academy of 1784, that these things are inexplicable, and therefore should be left alone. But those

who realise that they are living in the twentieth century do not regard things in that light. If Nature produces phenomena out of the ordinary run they are apt to confront her and demand an explanation. They do not always get it at once, but usually they get to know which field it is in, or what hill it lies behind. Thus the man of to-day persecutes Nature until she yields up her secrets, however, grudgingly. Full and final explanation he never gets. A personal introduction to Madam How and Lady Why is never forthcoming. The causes behind are unknown, but the working of Nature's invisible machinery is sometimes clear enough to his mental eye.

Clairvoyance has been described by sceptics as the art of seeing through those who cannot see through you, and a great many people, who ought to know better, believe it is merely that and nothing more. Not having studied the subject at all, they are imprudent enough to pronounce the word "impossible." After the world has spent two thousand years in stultifying those who have used that word, it is hard that the ignorant should still be omniscient in their own conceit, and fancy themselves in the position to say what can be done and what cannot.

I can imagine some people denying the possibility of Clairvoyance before they have read any of the scientific researches on the subject, or even after they have forgotten them; but such people need not be taken seriously into account, for neither of these positions is the standpoint from which one should deny the possibility of anything. The French Academy in their Report (of 1831) on Animal Magnetism, were wise enough to overrule the previous

report of 1784, and recognised emphatically the reality of clairvoyance as demonstrated by Mesmer, d'Eslon, Puysegur, Kluge, Dupotet, and many others of the eighteenth and early nineteenth centuries. These facts justify any serious student in dismissing the flippant definition given above, and in setting a scientific one in its place.

Clairvoyance, then, is the art of seeing without the use of the natural eyes. It is no doubt the result of magnetic touch, differentiated into the sixth sense by a certain organ at the base of the brain—an organ, which, being connected intimately with natural eyesight, registers its action on the consciousness in terms of ordinary vision.

If we look into the history of clairvoyance we find it is universal. Authorities might be brought to show that no nation was ever without knowledge of it. That the sybils and pythonesses of the ancient temples were clairvoyants is evident from the remarks of St. Justin, who says that they revealed many true things, and that, when they came to their ordinary state again, they remembered nothing. Tertullian mentions a clairvoyant who could prophesy and diagnose the diseases of the sick. Apollonius of Tyana (himself a clairvoyant), and Diodorus Siculus testify to the clairvoyant powers of the Indian sages. Æsculapius, so says Cicero, gave oracles in his sleep in the temple for the cure of the sick. This was obviously what is known as hygienic clairvoyance—a thing that has been carefully investigated by men of modern times. Dupotet, Didier, Dods, Haddock, Townshend, Davis, Mayo, Gregory, and others have proved, as far as anything can be proved, that by means of this kind of clairvoyance certain patients can see their own internal

organs, diagnose their own diseases, and prescribe the remedy. Numerous instances show that this can be done also by a clairvoyant in touch with the patient.

In our own country the history of clairvoyance would fill a large library. It is interesting to note that as early as the fifth century a sect, known as the Specularii, existed in Ireland, who devoted themselves to the clairvoyant process known as crystal-gazing. In Scotland second sight is a bedrock belief among the people. In Wales the records of the bardic seers show a vein of clairvoyant vision running all through. It is the same in every other country. It was the same in Judæa.*

Now, then, is it possible that the whole world has been beridden with old wives' fables to this extent? Quite possible—but when we consider the significant fact that well-trained scientific thinkers have established a scientific reason for the belief in clairvoyance, is it not still more possible that there is truth in the so-called fables? In the absence of a scientific reason universality of belief counts for little; but with a scientific reason it counts for a great deal. The day will soon come when the prophets, the seers, and the clairvoyants of all time will be known to have acted by the same natural law, and this recognition will not render the visions of the prophet and the seer any less divine because they are capable of a scientific explanation. But we have little to do here with the visions of prophets and seers, except to show that they are glorified instances of clairvoyance on an exalted

* See II. Kings, vi., where is described not only an instance of clairvoyance, but also a neat example of hypnotism on a large scale

plane. We have more to do with the forms of second sight, in which crystals and magic mirrors play a part.

Novalis classifies clairvoyant crystals under three heads —neuter, female, and male. The neuter are those used by common fortune-tellers, the female by the intellectual and cultured classes, and the male by adepts. The first is obviously the reflector for physical clairvoyance, the second for mental, and the third for spiritual. Putting this idea, together with the instructions given by Paracelsus to make a clairvoyant reflector out of a sevenfold substance he calls "electrum magicum," we may conclude, without much jumping, that the crystal itself is nothing but a suggestive background for an invisible fluid from the gazer. That there is such a fluid emanating from the eyes, the finger tips, and the mouth has been too well demonstrated to require proof here, and that it collects upon a concave more readily than on a convex surface may be easily proved by any strong magnetiser by means of a magnetometer. It is this layer of magnetic fluid above the material reflecting surface, then, which is the true reflector.

In order to dismiss hypnotic suggestion from the question, we may set it down emphatically that true crystal-gazing can be done without the hypnotic methods. The floating mirror of Aspasia, the whirling pool with a piece of tinfoil floating on the surface, and the revolving mirrors, are purely self-hypnotic agents, and do not yield such good results as the actual projection of magnetism on to a still, reflecting surface. And, what is more, the latter method may be carried out by persons in waking consciousness and in full possession of their own identity. By mere concen-

Before Treatment.

THE PATIENT CANNOT LIFT HALF-AN-OUNCE.

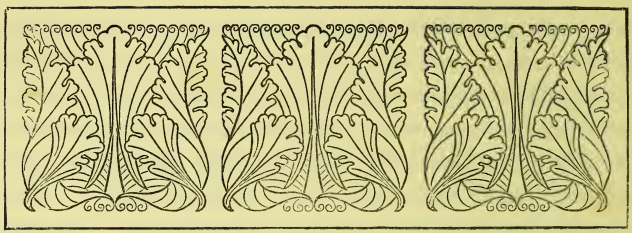
tration of mind Cahagnet asserted that he could see thousands of people running about on a needle's point; but he could not in that way see things which were subconscious in his memory, or things at a distance in space. That is to say, he could see whatever his imagination suggested, whereas by the magnetic method it is possible to see things which accord with facts as we see them in the world around us.

Concluding, then, that the reflecting surface is merely an aid for the formation of a real mirror of magnetism in which to see, what is it that produces clairvoyance under these conditions? It is well known that thoughts, images, and feelings can travel in a magnetic vehicle from the mind of the magnetiser to that of his patient. The facts of telepathy prove this. Now, in the same way that these thoughts and images travel from one mind to another, they can be projected from the mind of the gazer on to the reflecting fluid formed by the concentrated magnetism. There the mind, looking along its own emanating rays, sees its own forms of knowledge, and impresses the vision upon the ordinary brain consciousness. The proven results of crystal-gazing show that the mind itself contains far more than the brain is aware of. Faces, events, and thoughts long since forgotten, or never consciously known by the brain, have evidently been stored in the mind, otherwise how could they be seen again in the crystal? The results point to a double consciousness of the mind—or whatever is at the back of the brain—the higher factor of which may impress its thoughts on the lower by means of a reflecting surface, provided that lower factor is in a receptive or active-passive condition.

But the mind contains even more than those thoughts and images which seem to have come into it by the avenues of the five senses and been forgotten by the brain. The facts of Precognition—at all events, those of them that cannot be explained away by what is termed "falsification of memory"—go to prove that the mind contains, hidden from the brain, far more than the brain can claim ever to have put into it. How otherwise can the crystal reveal, in the present, matters which have not yet come to pass? In presence of the facts of prediction, one can almost forgive the mystics for believing that the whole wide universe, with its infinite diversity out of unity, is nothing more than a gigantic reflecting surface, in which the omniscient mind expresses its thoughts and images so as to impress them on its lower consciousness; that the brain and the senses do not bring information to the mind, but that the mind is for ever revealing new things to the brain by reflection.

There is one point that cannot be missed in dealing with clairvoyant crystals. It is the fact that successful results require certain conditions of the dual mind. It seems that the lower mind, with its turmoil of sensation and desire, must be reduced to silence, so that the visions of the higher may be impressed upon its consciousness. The state required is not one of absolute passivity, such as results from ordinary Hypnotism, but one of active passivity in which the will of the lower mind joins hands with the will of the higher without loss of identity. The silence of the lower mind was apparently a sine qua non with the ancient priests, who chose for their clairvoyant subjects young girls whose minds presented a reflecting surface like that of still,

pure water, unruffled by the jealousies and passions of later life. Such as these possess in their own nature both the seer and the crystal, requiring no external reflecting surface for their clairvoyance. But the ordinary person, whose lower mind and soul are more like an angry sea than a clear crystal, must needs calm them by more or less violent means, namely, by surcharging his brain with his vital force and paralysing it, with the result that too often his will goes as well, and, his identity being lost, he is unable to receive consciously any impressions from the higher parts of his mind. To silence the brain and close the avenues of the five senses without losing the communication between the inner consciousness and the outer is the whole art of clairvoyance.



CHAPTER XII.

MAGIC MIRRORS.

The universal method for inducing clairvoyance is, as I have said, by means of a reflecting surface, and there is little doubt that the best instrument for the purpose is the Magic Mirror. I will take first the material mirror, and, after briefly relating its history and nature, will give some practical instructions as to how it should be used.

Magic mirrors are of two kinds; first, those that are cunning mechanical contrivances, designed to produce optical illusions; and secondly, those which are actually made to reflect the hidden motions of the mind. The mystery of the first is easily explained. Everyone knows the Japanese lucky mirror, as it is called, which reflects an image on to a dark wall, within a circle of light. Almost as well known, too, are those which consist of a circular looking-glass at the bottom of a fluted cylinder, and present to the gazer from one point of view an unknown face beside his own,

from another a mystic halo around his head, or from a third a pair of faces looking at him from the depths of his own reflected eyes. Sir David Brewster attempted to explain the mystery of these cunning toys on the ground of differences in texture causing differences in absorption and polarisation, but in 1878 Professors Ayrton and Perry showed more clearly that their "Magic" properties were due to differences in curvature of surface.

So much for the counterfeit magic mirror. The true variety does not yield so readily to explanation, for it involves the principle of clairvoyance. Yet it may be possible to throw some light on the working of the genuine magic mirror—enough, at least, to confirm the idea that it belongs to an extension of this world of natural causes, and not to the affairs of "the other side," as some still style the realm of "supernatural agency," falsely so called. But, first, as to its history.

In very ancient times, when mirrors, as we have them, were unknown, sorcerers and sibyls used the reflecting surfaces provided by nature. In Germany and Central Europe the sorceresses and fortune tellers would induce the necessary clairvoyance by gazing into dark, rocky whirlpools of the rivers; and to this day the Babiagora of Poland and Hungary are frequently put to the same use. In Scotland, at Laynchork; in Ireland, at Wicklow; in Sweden, and in many other countries, there are pools to which is attributed a power of awakening the faculty of clairvoyance.

From these first beginnings the advancement of the civilised arts brought new reflecting surfaces into play. Instead of pools among the rocks, diviners used a pool of ink

in the hand, into which they instructed boys and girls to gaze. In ancient Egypt and India this was very common. The polished surfaces of swords and shields also were used, and especially drinking cups, which, it will be borne in mind, present a concave surface to the gazer. References to these divining cups are frequent in holy writings. It will be remembered that the cup which Joseph caused to be concealed in Benjamin's sack was one of this kind. In India the use of the divining cup is still common. It is a matter of history that, at the bombardment of Seringapatam, Tippoo Sahib gazed into a cup to divine the issue, and, starting up with a despairing cry at what he saw, rushed wildly forth into the thick of the conflict and was killed. It was in a tin cup, or dish, that the mystic, Jacob Bohme, saw his first vision, which influenced his whole after life.

Further differentiations of the cup, or concave surfaces, are to be found in precious stones hollowed out. The ancient Jews had many of these, and the Gnostics many more. Abdul Aziz, Sultan of Turkey, possessed a single large diamond on the back of his watch, concaved out to serve as a magic mirror. The late Maharajah Dhuleep Singh possessed three: a diamond, a ruby, and an emerald,—all large stones, the last being the largest of its kind in the world.

The mirror itself first came into vogue among the Aztecs and the Grecians. That it was used in the temples of Apollo and Isis as an aid to clairvoyant vision we know from the ancient writers.

During the Middle Ages large oval looking-glasses were used in order to show applicants their distant friends. It is recorded of Roger Bacon that he allowed two young men

to look in a mirror of this kind. They saw their respective fathers quarrelling. One word gave another, until the fathers drew and fought. One of the sons said that his father was in the right. The other denied it. They, too, drew and fought. The matter ended in one of the fathers being killed and both of the sons being mortally wounded. Thereupon Bacon took his glass and broke it, saying that much knowledge brought much trouble.

But other means than breakable glasses have still survived. The sorcerers of Russia and Central Europe, even at the present day, have a peculiar variant of the mirror. Taking some soot in the palm of the hand, they add a little fat and smear the shiny surface of the nails. They then hold them up to the sunlight until they are dry, when they are ready for gazing purposes.

In later centuries the specialised mirror has come into vogue, especially in America. But enough has been said to show that it matters very little what object is used as long as it has a reflecting surface suitable for the production of the hypnotic state or the absorption of magnetism.

My readers who have followed me this far will now have some idea of the nature of clairvoyance, or its possibilities, and of its mode of working, etc. The next step, then, is for me to lay down practical instructions as to how to set about mirror-gazing.

First get your mirror. It is true that anything with a reflecting surface will do, but there are some substances which absorb and hold the magnetism from the breath and the eyes better than others. Under the headings of Metalloscopy and Metallotherapy deep researches have

been made by learned scientists from the year 1817 onwards, which show that different metals, or compounds of metals, have varying powers of absorbing and retaining magnetism from the human body. Beginning my researches where Kluge, Burg, Burot, Bourru, Reichenbach, Charcot, Vigouroux, and others left off, I have made innumerable experiments with metals and compounds, with the result that I have perfected a mirror which is more rapid and lasting in its clairvoyant effects than any I have yet seen, with the exception, perhaps, of some rare American specimens, on which a very high price is set.

This mirror may be used in two ways.

1. Take the handle of the mirror in the palm of your left hand, and, resting the arm on the table with the back of the mirror to the light, gaze at the six-pointed star on the median line. But, while keeping the eyes fixed on the six-pointed star, concentrate the gaze of your mind on the two five-pointed stars, the one in the blue sky above and the other in the green sea below. This is not easy, but it will come with a little practice. Then, what will happen is this. The eyes will soon seem to be fixed on vacancy, and visions will appear in the green sea. The nature of these clairvoyant visions will depend upon the nature of the person gazing, or, at all events, upon the nature of the magnetism projected on to the mirror.

The first result comes usually in the shape of moving clouds. If these are white, it is a sign that the conditions are good and favourable to clairvoyance; if black the conditions are unfavourable, and another time must be chosen. If these clouds, black or white, move towards your right

hand, however, it is worth continuing, but if towards your left it is better to leave off, for it means that you are sailing against adverse currents.

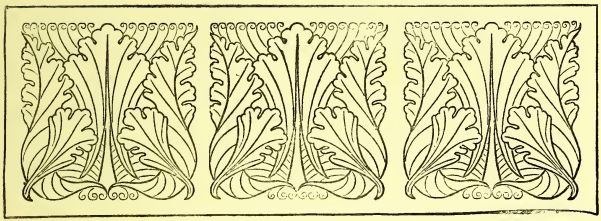
Supposing that the conditions are favourable, however, and you continue to gaze, the chief thing to remember is to keep yourself conscious enough to record what you see, or to remember it. The two things to guard against are, first, going to sleep, and second, letting your consciousness slip away altogether, as it were, into the mirror. Enough of your consciousness must remain under control of your will in yourself to enable you to watch and to remember what you see taking place in the consciousness that you have projected with your magnetism into the mirror.

Bearing this in mind, concentrate your attention still more upon the moving clouds. They will probably change colour several times, and then, after gathering thickly, will open, disclosing a vision of some kind. As soon as you see anything, suggest to yourself that you are watching it just as you would a natural object with the natural eye. This will keep you in the proper condition of active passivity, so that you do not lose yourself altogether. The image which appears may be merely a mental picture of something hidden in your memory, some face or piece of landscape which you have seen long ago, and practically forgotten. Or, again, it may be a symbolical thing, like a dream which requires interpreting. Or still, again, it may be an actual event that has taken place in the past or is taking place in the present at some locality more or less distant.

There are certain signs by which you may tell which of these three is the case. If the vision appears on the

right it is symbolical, and requires interpretation, if towards the left, it is a thought form that has remained, known or unknown to you, in your memory; and if well on the left, it is a vision of actual things.

My magic mirror possesses advantages over the crystal or the plain reflecting surface because it is so made that it is a piece of symbolism, the power of which, as an Open Sesame, will be readily discerned by the clairvoyant eye, although to the physical eye it is nothing but a peculiar geometrical figure, without significance.



CHAPTER XIII.

HOW I CURE MY PATIENTS.

The first question which people ask who come to witness my cures is, "How does he do it?" If I were to ask them in return, "How do you reason?" or "How do you see?" they would be puzzled to give me an answer. That I DO perform cures there is as little doubt as that they DO reason and see, but to explain exactly how is not an easy matter. Nevertheless, I will make an attempt.

In the first place, as my questioners have the natural gift of seeing and reasoning, so I have the natural gift of healing, and it has been my lifelong ambition to increase the power of this gift by training and by mechanical aids. Many men, such as Antoine Jacob, Valentine Greatakes, Karl Hansen, Donato, Dr. Harris, and others, have possessed this gift, but they have tried very little, if at all, to combine it with mechanical aids. They have relied upon their

natural magnetism to produce the effect required, just as the medical electricians of to-day rely upon electricity alone.

I can explain my system generally by saying that I try to combine the natural gift of a Valentine Greatakes with a knowledge of, first, anatomy, physiology, and psychology; secondly, of electricity (animal and vegetable); and last, of the magnetic polarity of the human body. Much has been written on the subject of combining electricity with physical forces, such as heat, cold, friction, etc.; but although it has been fully recognised that electricity exists in the human body, notably by Hemmer (see "Deutches Archir fur del Physiologie von Mockel," 1817, Bd. 111, p. 161), and Ahrens (see "Green's Journal of Physic," 1791, 111), no great effort has ever been made to combine this electricity with a strong artificial current.

Through long and constant assimilation of electricity, and the effort to bring it into combination with my vital forces, which I may call the cogeners of electricity, I have developed a faculty for imbuing or colouring a strong current of the fluid with intelligent healing power. This, then, acts of itself, being taken up by the patient's vital forces in the same way as the chemical constituents of food introduced into the system are taken up, first by the blood and then by the tissues.

But there is more in it than this mere passing of a vitalised current and leaving the patient's vital forces to deal with it. The effect is enhanced by strong mental suggestion from myself. For instance, in dealing with a paralysed limb I first get into magnetic touch with the patient,

and this done I can feel how I SHOULD affect him, and how I AM affecting him. In this I am guided, not only by a knowledge of anatomy and physiology, and the motor points of the body, but by sympathetic responses which come from him to me just as my mental suggestions go from me to him.

And this is where Bodieism comes in. The electric current of itself would do no more than it does in the Hospitals. It must be coloured and tuned, so to speak, to correlate with the patient's vital forces. Coming in contact with my Odic force it requires a certain selective power and passes to the patient like an invisible hand which I have stretched out to feel, and probe, and readjust his nervous machinery by the sense of magnetic touch. Then, moreover, it possesses the patient, instinct with healing force, which is taken up and used, while the electricity passes on in its circuit. See, now, I approach the toe of my shoe to the patient's leg. The sparks flash. That is clearly electricity PLUS something I have to give away out of a redundant constitution. Well, I may have explained it satisfactorily, or I may not, but at all events there is something operating in my cures—a something which is not the electric fluid, though it may be connected with it just as the man-part of the centaur was connected with the horse-part.

And the secret of this something is mine, and I can justly claim a monopoly of it, even though, while feeling it and using it constantly, I still hope to know it better. Odic Force was discovered by Reichenbach. Bodic Force is my peculiar discovery. Franklyn tamed the lightning;

Morse taught it the English language; I have instructed it in anatomy and physiology, and endowed it with intelligent sympathy.

I have written much in these pages about Magnetic Touch. I now come to treat personally of it, and, by the way, if the printer cannot find enough capital "I's" in his case, it will not be because I am fond of writing about myself, but because here it is absolutely necessary that I should do so.

This Magnetic Touch, which is really a sixth sense, cannot from the nature of it be described easily in words. Sufficient to say that during an operation I SENSE various things which pilot me, in a way that I cannot explain, to the correct application of my healing forces. For instance, in treating a paralysed limb, to all intents and purposes I BECOME the patient, and can feel, as if in myself, the quickening of those centres of his brain which correspond to the paralysed parts of his body. If they have been long inactive there is a kind of resistance to my Magnetic Touch, and when that resistance begins to yield I know it at once. My forces coalesce with his, point to point, and whereas at some points I feel restraint on my side, at others there is an active flow which only stops when saturation point is reached, so to speak.

There is even more than this, but I fear that I shall not make myself understood. All I can say is that during an operation I have a sense of the differing "pitch"—I can call it nothing else—of the forces that flow, and also a sense of varying colour connected with them. But these things, belonging to the perceptions of a sixth sense, are not easy

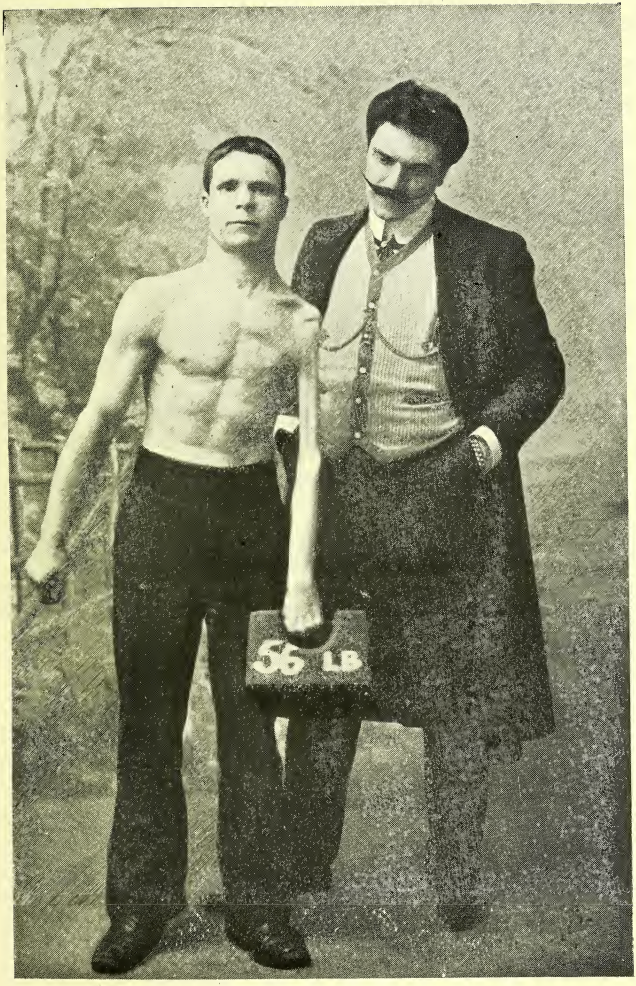
to describe fully—I only mention them to show that in the process of an operation there is more than meets the eye.

In regard to the bloodless surgery which I employ, I rely for success first upon a knowledge of the exact articulations of the bone, secondly upon a very acute "muscular sense," and last upon strength of the hand, and especially of the thumb. There is no occult art in bloodless surgery, but there is an art, and it is very difficult to master. While I am holding the stiffened joint in my hand and talking to the audience, I am ascertaining the relative position of everything beneath the skin, including the adhesions, and calculating the angle at which to apply force. Then the wrench is a matter of a moment. Apply the force at the wrong angle and there is a risk of rupturing some of the muscular fibres attached to the bones and of straining the tissues in such a way that subcutaneous hemorrhage ensues. I have never produced results of this kind, as I never apply force to a stiffened joint until I have calculated fully the exact way in which to apply it. Sometimes it takes me two or three minutes to arrive at this, and the audience begin to wonder why I have so much to say while holding the limb in my hands. It is simply to fill in the time while I am deciding how to act.

Bloodless Surgery, although very important as a protest against the use of the knife, is merely a preliminary step before proceeding to awaken life in the paralysed limb. It cannot be considered as an essential part of my process. Suggestion and Hypnotic Suggestion, however, ARE essential. The stage itself, the music, the subdued light, the electrical

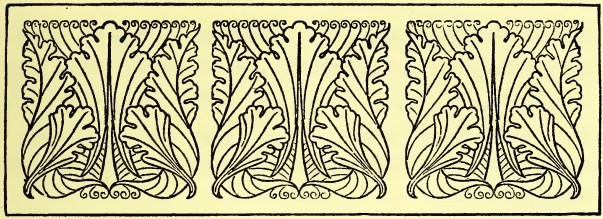
apparatus—all are suggestions which tend to induce in the patient the mental attitude of belief, without which I should struggle with the disease in vain. Later, having put the patient to sleep, I employ Hypnotic Suggestion to initiate the cure, and, finally coming into magnetic touch, I use Mental Suggestion to consummate it. In short, my method of cure may be summed up in this: I employ Electricity to awake my patients' vital forces; Hypnotism to allay their pain; but it is by Mental Suggestion that I direct Nature to the cure.

This is the rationale of my rapid cures. But it must be understood that I put it forward tentatively, for, as I stated in effect before, just as my readers see and reason perfectly well without understanding precisely how they do these things, so can an electro-hypnotist cure his patient without being able to give a full explanation of all the causes operating in the process. But, as I said I would make an attempt, I have done so, and must ask my readers to bear in mind that in the occult reaches of psychology words are few. Consequently, I have left out far more than I have put in.



After Treatment.

THE PATIENT LIFTS HALF-A-HUNDREDWEIGHT.



CHAPTER XIV.

"HE HOLDS HIM WITH HIS GLITTERING EYE."

It is a wonderful thing, the power of the eye. In Coleridge's poem, "The Rime of the Ancient Mariner," the Mariner first endeavours to restrain the Wedding Guest by force of hand. In vain.

> "Hold off! unhand me, grey beard loon!
> Eftsoons his hand dropt he."

Then the Mariner has recourse to the power of the eye.

> "He holds him with his glittering eye—
> The Wedding Guest stood still,
> And listens like a three years' child:
> The Mariner hath his will."

Yes, the Wedding Guest is spellbound by the eye of the old seafaring man, and constrained to hear his tale. The power of the eye has done what the power of the hand could not. Magnetism—simply magnetism. The strong mind triumphing over the weak—the fixed purpose over the unfixed.

"He holds him with his glittering eye." I have seen that line illustrated many times, both by mankind and by the brute creation. A serpent fascinating a bird is a good example. I can speak with certainty on this point, for I once had an excellent opportunity of watching a python amusing himself with a small bird in this way.

It was on the outskirts of one of the dense forests of Southern Mexico, where I was staying at the house of a Spanish friend. While lighting a cigar beneath the shade of a large tree, I noticed a beautifully-coloured little bird on a low branch. It was pluming its feathers unconcernedly, when all of a sudden it glanced around with apprehension. Then it became extremely agitated, and was evidently very eager to fly away, but, equally evidently, was unable to do so. Guessing there was a snake in the business, I took up my rifle and drew near very cautiously.

I had not gone far before I became aware of a huge python with his tail coiled round the upper part of the trunk of the tree and his head lying along the branch on which the bird was sitting at a distance of some ten feet from his eyes.

The snake was apparently unconscious of my presence. All his attention was concentrated on the bird, and his shining eyes showed it. The little victim had, I am certain,

felt the influence before it had seen the snake—a fact which showed clearly that the suggestive power of fear was not the first step in the process. It was the animal magnetism issuing from the fierce eyes that acted first.

Presently the bird began to flutter along the branch as if drawn by some unseen power. It struggled to go back but could not. It must go forward. Now it was only a few feet from the snake, which opened its jaws to receive it. I raised my rifle as the bird, turning round, seemed literally drawn, tail first, and fluttering to escape, towards the open jaws. I fired, and scattered the python's brains just in time. The bird fell at once to the ground, and slowly the huge bulk of its would-be destroyer began to uncoil from the tree trunk.

I ran and picked up the little bird. It was stiff—rigid in a state of catalepsy. The scattering of the python's vital centres had evidently affected the bird by sympathy. Then I had a very curious illustration of the popular belief of the middle ages that when the magician died the spells were withdrawn from his victims. The great snake fell with a heavy thud, and lay lifeless on the ground. Immediately the little bird shuddered in my hand. Then it raised its head and shook itself. I tossed it in the air, and it flew up into the tree with the beginning of a song.

This evidence of the action of the wills of animals upon one another by means of a magnetic force can be corroborated by many other instances. Cats engage in a will-fight before actually using their claws and feet. They stand on the garden wall and gaze intently at each other, and it is not until one feels that his will-force is stronger than the

other's that he makes an onslaught. Frequently the will fight ends in one of them weakening, turning his head aside, and finally falling into a sleepy condition, and not even keeping a furtive watch upon his enemy. I have observed these animals many times, and I find that when this happens the cat with the superior will does not attack. He feels that he has mastered the other and is satisfied. Peace with honour so to speak.

Again, with cocks, any close observer must have noticed that at the beginning of a fight their eyes are fixed on each other's and their heads move quickly up and down spontaneously, as if their beaks were fastened by an invisible cord. To say that their eyes are quick and that each can follow the other's movements does not state the case. The actions do not FOLLOW at all, even by the infinitesimal part of a fraction; they are performed exactly and precisely together, and this without any regular rhythmical movement. Does not this point to the fact that they are en rapport, or in magnetic touch with each other? Presently one breaks the invisible link and independent movements ensue.

It is a well-known thing that a cock is easily amenable to Hypnotism. One has only to place his beak on the floor and draw a long chalk line from it and he lies perfectly still, unable to move. Whenever I see this experiment performed or notice their spontaneous movements in fighting, I think of a strange passage in one of the old Chinese writings. It ran as follows:—

"Chi Hsing Tse was training fighting cocks for the Prince. At the end of ten days the latter asked if they were ready. 'Not yet,' replied Chi, 'they are in the stage

of seeking fiercely for a foe.' Again ten days elapsed and the prince made a further inquiry, 'Not yet,' replied Chi, 'they are still excited by the sounds and shadows of other cocks.' Ten days more and the Prince asked again. 'Not yet,' replied Chi, 'the sight of an enemy is still enough to excite them to rage.' But, after another ten days, when the Prince again inquired, Chi said, 'They will do. Other cocks may crow, but they will take no notice. To look at them one might say they were of wood. Their virtue is complete. Strange cocks will not dare meet them, but will run.'"

The old philosopher evidently realised that concentration of the magnetic force is an influence in the animal kingdom. It is, and a very great influence, too.

We have seen that birds and beasts have the power of the eye over each other, and it is only natural that man should be able to exercise the same power over them in a greater degree. The effect of the human gaze on wild animals is a strange and mysterious thing.

I once had a chat with a famous lion tamer, and I asked him if he attributed his success to the lions' fear of him.

"It is not only that," he replied. "It is true if I were to show hesitation and nervousness they would be upon me in a moment. But to say that an assumed bold and confident manner is the secret of my work is not true. There is something behind that. All the boldness and confidence in the world would not tame them if there were no real will power behind."

"Then you believe in the magnetic power of the eye?"

"Certainly. For a space, longer or shorter, their eyes

meet mine. Then they turn their heads aside. It is an admission that my will is stronger. At the first trial the effect of the eye usually rouses their opposition, but, once mastered, a steady look easily quells them. The eye is the essential thing. After that the voice, the whip and the gestures are what you call hypnotic suggestion."

Altogether from the conversation of this practical lion tamer, I gathered that his process was the same as that of cat with cat—a will fight, at the end of which the weaker wilts and turns away.

I have frequently tried my own powers on rabbits, dogs, birds, and wild beasts. On one occasion in the Zoo at Dundee, I successfully hypnotised some wolves and hyænas —an adventure of which an illustration in this book gives a good representation. A full account of the incident was published in the "Dundee Telegraph" of August 6th, 1904, and will be found among the press notices contained in my chapter, entitled "What the Newspapers say about me."

I find that rabbits, though susceptible to the gaze, can be influenced by passes round the ears and down the back, but it is not easy to do more with them than merely put them to sleep. On the contrary, dogs, being more intelligent, can be put into the suggestion state and made to do curious things by means of words and signs. One dog I had would chase imaginary rats I indicated to him with a customary sign and word, and fiercely attack other dogs that had no real existence. A piece of chalk cut in the shape of a knob of sugar and given to him with the suggestion that it was sugar would be consumed with evident relish. The same with a bowl of chalk

and water presented as if it were milk. A sham bone would amuse him for hours, but, when I wakened him by blowing hard between his eyes, he would turn away in disgust at the sham bone and you could see he fully realised what a fool he had been making of himself. In this waking state I could not deceive him at all, but in the suggestive state he was amenable to all kinds of make believe. The following is an experiment I tried on him with great success.

I got a friend whom he knew very well to call at the same time every evening for a week, and each time he knocked I took the dog with me, opened the door myself, greeted my visitor cordially, and ushered him in. He sat in the same chair each time, by arrangement, and his first action was to take a biscuit from his pocket and offer it to the dog.

After a week of this, going through exactly the same set form of words and actions each time, I placed the dog in the hypnotic state and waited for my friend to knock. When he did so the dog was ready at a word to accompany me to the door. I had given my friend instructions to knock and then go away quickly. Consequently, when I opened, there was no one there.

But I greeted the imaginary visitor in the customary way, and, with the same remarks as before, I bade him come in. The dog immediately began to yelp with joy as usual and to sniff round his feet. Then, wagging his tail, he led the way into the room.

"Take a seat," I said to the empty air, and it was uncanny to see how the dog's eyes followed the invisible

figure to the chair. Then, as if called, he sat up on his hind legs in front of the visitor for the expected biscuit.

"Give it him," I said, using the same words and actions as on the former occasions, "Now!"

Immediately the dog snapped at the biscuit which wasn't there, and wagging his tail went and lay down beneath the table to eat it. The experiment was a striking illustration of the power of hypnotic suggestion on animals. Of course, anticipation and expectant attention were the forms of suggestion employed.

I may say that the method I used to put this dog in the suggestion state was to fix his eye with mine and then make passes down the sides of the nose and behind the ears. After a few moments he would shiver and put his head down, and if I continued the passes he would go fast asleep, and then it would be difficult to rouse him. But there was a psychological moment at which I could arrest his attention by blowing lightly in his face, so arousing him to the suggestion state.

With birds I have never had such good results. Expectant attention does not amount to actual suggestion with them, or if it does, they are not able to demonstrate the effect as clearly as the dog can. Nevertheless they are very easily hypnotised by the method of confusing the vision.

Take a bright object and move it to and fro before a pigeon or a parrot, and in a few minutes it will begin to show signs of losing its balance and in the end will fall from its perch hypnotised. Parrots are easily put off their

balance by any circular motion. The Australian blacks discovered the trick of this long ago. Selecting a tree with a number of parrots sitting in the branches, a black will set out to walk round and round it at a distance of ten or fifteen yards from the trunk, and will keep this up monotonously for a long time. The birds look down and follow him with inquisitive eyes. Presently they grow dizzy and fall one after another to the ground, where they are easily captured by the wily hypnotist.

Toads, frogs and tortoises are not easily hypnotised, but they are susceptible to a strong magnetic influence. When I was quite a boy I practised my eye on toads. I had read about the effect of the human gaze upon them, and resolved to see what I could do.

Accordingly I selected a large toad from the wood heap, and, placing him in a little cage, sat down to mesmerise him. For a long time I fixed my eyes upon his, but he did not wince. I actually felt an opposing influence. Then I redoubled my efforts for fully ten minutes, determined to put him to sleep. At last I was aware, in a way that I cannot describe, that I had broken the back of his resisting power. Then presently his eyes grew dim and the lids closed down.

I thought at the time that I had merely sent the toad to sleep. It was not until after I had kept him for several days, trying in vain to revive him, that I knew I had actually killed the reptile. It is undeniable that the toad has a strong influence of its own, and it is possible that when this is overcome, the re-action on its heart is such as to produce death.

The effect of a magnetic influence thrown back upon itself is usually accompanied by a strong shock to the originator. Mesmerists have often experienced this. Suddenly, while concentrating the force upon a difficult subject, it rushes back upon one and produces a semi-fainting condition.

I have never suffered in this way with a human subject, but, strange to say, I have with a toad. I was gazing at one strongly, with the intention of sending him to sleep, when suddenly I felt my power flag. At the same moment the toad swelled himself out and his eyes sparkled as they returned my gaze, and then suddenly I sank back into a chair in a state bordering on syncope. It was my own force recoiling upon me. I have read of this same thing happening to some early French savant, but I confess I never believed it until I experienced it myself.

Snakes are not easily subdued by the magnetism of the eye, but they are readily charmed, that is to say hypnotised, by monotonous sounds and rhythmical movements. See the snake charmer piping and swaying before a number of these reptiles. One by one they raise their heads and gradually begin to move in time with the music, and to draw near to the player. The humorous sceptic maintains that the music is so execrable that they come up to be killed at once and put out of their agony, but such is not the case. They are charmed, hypnotised by the regular movements, and the suggestion they derive from the music is that of playfulness, which banishes all ferocity. No doubt, too, they derive a sympathetic suggestion from the fearlessness of the charmer,

who acts as if he is certain that they cannot bite him, which suggestion deprives them of the will or power to do so.

I believe that all animals can be hypnotised or mesmerised and rendered amenable to such suggestions as they are capable of receiving. The field for investigation is wide, and at present we are merely on the verge of it. But enough has been learned to show that one of the principal factors in the growth of man's dominion over the animal kingdom is the power of the eye. And it is not too much to say that when man has subdued and controlled the animal in himself, his eyes will hold the fierce lion at bay and disarm the malice of the tiger with a look.

CHAPTER XV.

FICTION AND THE FINER FORCES.

It is a strange thing that fiction is universally based on truth. Writers embellish their facts with fancy, but—and this is stranger still—their fancy of to-day constantly sets forth the proven facts of to-morrow. In how many pure fancies of Shakespeare can we discern the scientific facts of the present century! In what vagaries and so-called jargon of the Neo-Platonists, Alchemists, and Rosicrucians do we find the summing up of the theories by which psychologists, chemists, and physicalists of to-day arrive at the most startling discoveries! And how often do we see the fairy tale of the nursery served up in the science notes of the morning newspaper in later life!

Occult force has, for thousands of years, been largely used for the purposes of fiction and romance. The stories of

the "Arabian Nights" teem with occult forces, all or most of which can be reduced to a matter of Hypnotism and Mesmerism. The Welsh Mabinogion and the early Gaelic tales derive their interest partly from occult symbolism and partly from the inter-play of occult forces. The literature of the middle ages, from Guyot's HOLY GRAIL to the DAMNABLE HISTORY OF DR. JOHN FAUSTUS, and the exploits of Friars Bacon, Bungay, Vandermast and Urban Grandier are full of occult agency. It was called witchcraft, sorcery, magic in those days, but in these it is plainly reducible to Hypnotism and Mesmerism.

In more modern times two fiction writers stand foremost in their presentment of the occult world. They are Edgar Allen Poe and Bulwer Lytton. The former, in his TALES OF MYSTERY AND IMAGINATION, has struck on many truths since proved. The latter, in ZANONI and A STRANGE STORY, has demonstrated to a later century that there are few occult secrets with which he was not acquainted; for Lytton was evidently a practical occultist of great erudition.

Speaking first, however, of Poe, it seems that he subjected his learning to fancy, but even then his fancy has been corroborated to-day by papers that tell the truth.

For instance, I read some time ago an article in the DAILY EXPRESS. It was a description of a visit to a seance room in London, and was written by P. Fletcher-Robinson—a name that is above suspicion in journalism. In this article the writer describes how the faces of people long dead appeared in a kind of metal disc and spoke from far away.

Well, when I had read the whole thing, I turned to my book-shelf, got down a volume of Poe, and looked up a story entitled "The case of M. Valdemar." In this the author describes an attempt to keep a dying man alive by mesmerising him. The experiment has strange consequences. When asked by the mesmerist if he is still asleep, the patient replies, "Yes, still asleep—dying."

At last he actually dies. The mesmerist has just asked him the usual question, "Are you still sleeping?" when his eyes open and his jaw falls. Nevertheless, from the quivering tongue in the open mouth comes a voice, hollow, ghostly and far away, but very distinct, "Yes—no—I have been sleeping—and now—now—I am dead."

For nearly seven months they kept him—a corpse obsessed by its own soul, which, though detached, was compelled to linger near. At last they tried to awaken him, and having done so partially, asked him what his feelings were. The tongue rolled between the open jaws and the voice of the dead replied, "Put me to sleep—or, quick!—waken me!—quick!—I say to you that I am dead—dead—DEAD!"

The mesmerist then redoubled his efforts to awaken the patient, with the result that the spell that held the soul back was removed and the corpse crumbled away rapidly into putrescence.

Now this was written before the great wave of spiritualism swept over America. Consequently the fancy of Poe forestalled the fact, now vouched for by thousands (including the writer in the DAILY EXPRESS) that there is something of a man which, after the death of his body, may make

itself heard and seen, and which, even while the body is entombed, may obsess it and arrest its final decay.

Poe has many tales based on the idea of the death trance. Graphic and weird in the extreme are his descriptions of the cataleptic who is consigned to the tomb while still alive, but his masterpiece of occult thought is the essay entitled "Mesmeric Revelation," in which he makes an entranced subject treat of science and religion in a philosophical way.

Strange, weird and imaginative are the occult tales of Poe, but they show the deep clairvoyant insight of the poet rather than the erudition of the student or the experience of the practical man. On the contrary the works of Bulwer Lytton, while full of imagination, reveal a close knowledge of things occult—a knowledge evidently gained for the most part at first hand.

In his STRANGE STORY—which is, indeed, the strangest story ever written—one can see in every page the skilled hypnotist, the strong mesmerist, the master of the mysteries of psychic research. In my chapter on the Dark Side of Hypnotism, I have cited a case of murder by Hypnotic Suggestion from the pages of this Strange Story. I will here touch on another point which has always struck me as a daring prophecy of one of the future developments of mesmeric science. I refer to the peculiarly-constructed wand, by means of which the soulless Margrave, the central figure of the story, summoned his subject from a distance.

This instrument, which was evidently designed as a link between the mind of man and the odic force which Reichen-

bach maintains "rushes through and pervades Universal Nature," consisted of a steel, crystal-tipped rod, through a hollow in which ran a fine thread-like wire, its unattached end being placed so as to touch the palm when the wand was taken into the hand. Now, within the palm is the median nerve, one of the strongest transmitters of the electrical energy of the brain. This instrument then, with its delicate wire and its crystal tip, served as a medium between the human and the universal odic force, so that the will of the operator might, by means of his own vital forces, control, to some extent, the forces of Nature.

Now, in the rapid march of physics and psychology is this possibility nothing but a wild chimera of the romancer's fancy? In the, as yet, blind beginnings of my science, while I am transmitting my healing power in a vehicle of electricity into the patient's body, I foresee the day when man shall transmit his thoughts and feelings in the same way to any distance, not by dots and dashes, but by direct transference. And, further, in the future is the day when he will be able to do this without a wire, with merely an instrument such as Margrave's in his hand. Already the "distance seer" of Jan Szezepanik—a machine by which the waves of light at the one end of a wire are transformed into electricity, transmitted to the other, and there converted again into rays of light, points to the possibility of this; for if light may be changed and transmitted, why not the subtler vibrations which constitute thought and feeling?

To such visions of the future are we aroused by the prophetic fancy of the novelist—visions in which we see the Vril of Lytton's COMING RACE the common heritage of

Dr. Walford Bodie Hypnotising Wild Beasts in the Zoo,

humanity. But not all plunge so far into the unknown. Many have touched on the wonders of Mesmerism in a homelier way. And some of these I propose to review briefly from my own standpoint of what is scientifically true and what is not.

Everyone remembers Hugh Conway's little book, "Called Back." The title itself made such an impression on an old Scotch lady of my acquaintance that she ordered a thousand copies for distribution, under the impression that it was an evangelical tract. Well, it was not exactly that, but it contained, in the form of a story, the clear truth about clairvoyance. It will be remembered how the entranced Pauline, being in the somnambulic state, saw again the vision of the murder and unconsciously transmitted it to her husband's brain by a subtle telepathy.

THE ROMANCE OF TWO WORLDS, the first step of mystical Miss Corelli into the occult, contains much that is true and much that is only half true. The authoress seems to have lost sight of the fact that there is a great distinction between electricity and physiological magnetism, and she makes her hero, Heliobas, a kind of human electric eel, who wriggles through metaphysical nets, bestowing shocks as he goes. He is not as true as Lytton's Margrave or Besant's Herr Paulus.

It is a relief to turn from the unscientific ROMANCE OF TWO WORLDS to an irreproachable work of the late Mr. Farjeon. I refer to THE MESMERISTS. In this an artist, having committed a murder in the hypnotic state, is unconscious of his guilt in the waking condition, but the hypnotist, wishing for his own ends to bring the fact home

to him, obtains his consent to put him into the hypnotic state again and then suggests that he should paint the picture of the crime. He does so rapidly. The figures are laid on the canvas, and when it is finished there stands the artist himself plunging a dagger into the heart of the victim.

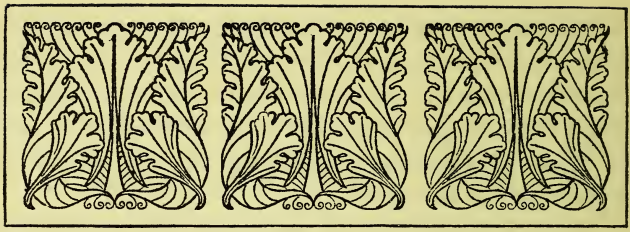
As might be expected from Mr. H. G. Wells, the great anticipator of the future, he draws largely on the scientific possibilities of occult powers. In his WHEN THE SLEEPER WAKES, Graham, the hero, after roaming the country side for some time in a state of insomnia, falls into a death trance, from which he awakes centuries later, to find the state of civilisation very much altered, and himself, by reason of his long sleep, a very important personage.

Mr. Rider Haggard's researches into the lore of the African Medicine Man have been given to the world in various romances. THE WIZARD is one of the least known, but most interesting. In this story a missionary who goes to convert the savage tribes in Central Africa has a clairvoyant vision while praying in his lonely hut. Fearing that the savages he is going to convert will not believe in him or his gospel, unless he can give them a sign of divine power, he prays fervently for some sign by means of which he can impress them. Worn out with praying he falls into a trance state and sees a vision of the place he is going to, and hears a full revelation of a plot against the life of the savage king disclosed by the wizard of the tribes in conversation with another man. Full of determination to act upon his vision, he goes forth to this people, and is able to defeat the plot at every turn by the fore-knowledge he has obtained, thus giving them the desired sign.

The peculiar methods of the Medicine Man for inducing trance and clairvoyance are set forth in picturesque style in ALAN QUARTERMAIN and ALAN'S WIFE; and, in the faithful descriptions of these savage rites and processes, it is easy to trace a traditionary knowledge of the secrets of Hypnotism and Mesmerism.

What Mr. Rider Haggard has done with the mysteries of the African, others have effected with the lore of different savage races. A striking case in recent romance is the book entitled THE DAUGHTER OF THE DAWN, by Mr. Reginald Hodder. In this deeply occult piece of fiction, the writer sets forward the abstruse knowledge of occult forces held by the hereditary Maori priesthood from time immemorial. But I mention the book more particularly because its story turns upon the electro-biological effect of maternal impressions on the unborn child—a matter which I treat of more fully in the chapter "Motherhood and Magnetism."

When I glance round my library of occult works containing the life-thought of thousands—thought expressed imaginatively or scientifically—I smile at the rash arrogance of the sceptic who imagines that this vast body of literature is all based upon the vapourings of man's mind. Then comes to my lips that saying of Poe's, "Whatever doubt may still envelop the rationale of Mesmerism, its startling facts are now almost universally admitted. Of these latter, those who doubt are your mere doubters by profession—an unprofitable and disreputable tribe."



CHAPTER XVI.

DOUBTING DOCTORS.

A few doctors have done their best to make fun of me: I will now do my best to make fun of them. I would state distinctly, however, to begin with, that I have no quarrel with medical knowledge, nor with those who devote their lives nobly to the cure of human ills. My remarks will be levelled against the crass sceptical spirit which believes nothing it cannot dissect with a scalpel. Make a longitudinal incision, turning down the flaps, and the doubting doctor is with you; but show him some results of the operation of finer forces in nature, and he knows too much to believe in you. That "too much" is in reality the little knowledge which is a dangerous thing. Let it be understood clearly then, at the outset, that I quarrel with those doctors, who, in the arrogance of blind materialism, cannot grasp the potent forces I use, and also with those who, wide

awake to the fact that "business is business," see in my new departure a threat to rob them of their daily bread. When, in this chapter, I speak of the doctors, it is these two classes only that I mean.

In the first place I would remind the doctors that their medicine cannot claim to be called a science, and that their leaders have not hesitated to admit as much, inveighing in no uncertain terms against the inefficacy of medical methods and the emptiness of medical doctrines. I could give pages of quotations from the pioneers of medical thought showing this. But one or two emphatic statements will suffice.

Here are the words of Dr. Claude Bernard:—"The decrepit state of the medical art, which at this moment is only half a science, explains the contradictory opinions that one can express on it."

And here are the views of two learned Frenchmen:—

"Medicine is not a science, and is singularly in arrears in presence of the progress of the exact and positive sciences."—Flammarion.

"The greatest part of all medical discoveries has been made by men foreign to medicine—men generally described under the name of 'Bone Setters.'"—Dr. Mabeuf.

I add to these the famous remark of Dr. Gregory, of Edinburgh:—"Gentlemen, in ninety nine cases out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

I also add the equally well-known utterance of Professor Magendie, of France:—"You tell me doctors cure people. I grant you people are cured, but how are they cured? Gentle-

men, nature does a great deal; imagination a good deal; doctors—devilish little, when they don't do any harm."

If sayings such as these are taken in connection with the marked decline of drugs in favour of sun baths, mud baths, light, fresh air, and other nature methods, it is fairly obvious that doctors, as a class, are growing dissatisfied with the pharmacopœia. It is not business on their part to say so openly, but it is easily seen by the way in which they discover new nature cures, which are as old as the hills, and establish them as money-making concerns, with all the paraphernalia of modern requirement. They are beginning to recognise the truth of Hippocrates' words, "Nature cures, but on condition that her work is helped, seconded and conveniently directed."

If it could be known, there is in the secret hearts of medical men a lurking and perhaps half-conscientious discontent with the drugs from which they derive at once their profits and the kudos of those cures which Nature, with her vital forces, works for them. This discontent is seldom expressed openly, but it peeps out in an absorbing desire to take advantage of new discoveries, and so place their, or more properly, Nature's cures on some other basis than that of pure allopathy. Thus the discovery of the circulation of the blood was taken up and made an excuse for profuse bleeding of all and sundry for every known disease.

When the efficacy of vaccination was recognised, the faculty were overjoyed at a fresh chance of getting away from drugs.

When microbes were revealed beneath the microscope, the doctors let go their beloved drugs again and grasped

at the discovery. They searched out anti-microbes and hallooed them on at the malignant parasites. Then, later, when the therapeutic virtue of electricity were discovered, they found a new change from the unsatisfactory farce of drugs by applying the electric current with little toy machines, as they do in the hospitals to this day. It was balm to their conscience, for even if it did not cure diseases, it did not aggravate them as did the misuse of drugs.

Other discoveries have followed and have been duly tried by the faculty as a respite from drugs. The X Rays, Radium, Light, Vibration, Mud, etc., etc., have all been laid under contribution to effect the cures which drugs are powerless to accomplish. So eager indeed do the allopathists appear to kick down the ladder by which they ascended, that I should never be surprised to hear from them one of these days that the real panacea is to travel all day in a submarine and all night in a balloon.

These continual signs of diffidence in the curative power of drugs, this constant harking back to the subtler forces of nature as found in electricity, light, air, snow, mud, etc. show what a dilemma the doctors are in. Either they must relinquish their profits on drugs, and cure by helping Nature, or they must forego the cure and retain the profits. On which horn of this dilemma will they sit? I should think that either was sufficiently uncomfortable. In fact, when I see them sitting painfully first on the one and then on the other, I can almost forgive their angry attacks on me and my work, for I can imagine it is not easy to keep one's temper while sitting on anything sharp.

But, foolish as some doctors appear in halting between drugs and Nature, they are in a still worse light when we regard their attitude towards occult medicine. In the olden days the cures wrought by Saints and Theurgists did not trouble them in the slightest, for they rested upon the words of Hippocrates, who asserted that the vulgar herd always attributed wonderful cures to the gods. And, as the gods accepted no fees, they could scarcely be called an opposition. But later, when the mesmerists and magnetisers appeared, claiming that the marvellous cures of old time and the occult medicine of the temples were a matter of pure science, the doctors began to see danger in the thing. Accordingly they raised the cry of "Charlatan! Impostor! Juggler!" against everyone who practised Mesmerism. The particular danger they foresaw was that gross materialism in medicine would be supplanted by a subtler psychism, in which case the whole fabric of prescription-writing and drug-selling would crumble and the art of medicine pass into the hands of men gifted with certain powers. Accordingly, they fought against occult medicine tooth and nail, denying not only the magnetic force, but also the genuineness of the cures. Mesmer, Balsamo, St. Germain, Faria, Lafontaine were dubbed charlatans and impostors. Their results, as well as their methods, were denied absolutely and laughed to scorn.

Then came an extraordinary change. Braid demonstrated the power of Hypnotism, and put it forward as an explanation of the cures and phenomena of the mesmerists. At once the doctors, seeing that Hypnotism was quite compatible with materialism, and that the trick of it might be got by any of them, grasped eagerly at Braid's theory.

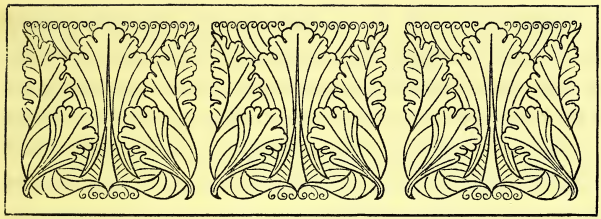
I may say that this theory had been set forward by the Jesuit Kircher in the 17th century, but the doctors of that period had been too obtuse to see in it a way out of their difficulty. Now they believed in Hypnotism and practised it, becoming in their turn exactly like Balsamo and Faria, who had been shouted down as charlatans and impostors.

Is there any more ridiculous picture in the history of medicine than that of the doctors of an enlightened age adopting the methods and processes of men whom, in a less enlightened age, they have called charlatans? There is something of the Vicar of Bray in it—perhaps more "bray" than vicar.

And they are now on the verge of a new foolishness. At present they find in Hypnotism a full explanation of all the wonders attributed to the magnetic force, and accordingly they recognise it officially and maintain that the magnetists are frauds because they attribute their effects to a wrong cause. But they must learn from their error of the past to be more careful. Sooner or later the magnetic force, the existence of which has been proved beyond doubt, will be recognised by the world at large, and they will be forced to admit that Hypnotism so far from being a full explanation of all the phenomena of Magnetism is, in the phrase of Dr. Moutin, merely a "travesty" of that science. Then they will have to eat their words of the last fifty years and practice Magnetism or else go to the wall.

Another thing in which the doctors have behaved in a foolish and ignorant way for centuries is the matter of Suggestion. Now, just as Moliere's character had been talking prose all his life without knowing it, the doctors have been

practising Suggestion ever since the first drug found its way into the market. A glance through the writings of Le Loyer and Montaigne shows the old doctors using "the fascination of the speech" and the "bewitchment of the tongue" in a clumsy kind of fashion, and at the same time denouncing as "sorcerers" all those who were really past masters in the art of Suggestion. And, later, when the doctors used these processes consciously, under the name of Hypnotic Suggestion, they appeared to be lamentably ignorant of the fact that they were bringing into operation the very vital force which they pretended to laugh at in the processes of the magnetiser. It is true that, with the hypnotists, that vital force is confined to the subject, but have they never known, or have they forgotten, that the exteriorisation of that force, which is the magnetist's cardinal contention, has been and can be proved absolutely? Whether they abolished the distinctions between Hypnotism and Magnetism before they knew this, or after they had forgotten it, the commentary is equally the same. Really from the strange ways and peculiar views of these doubting doctors, one is almost tempted to think that the medical art is supported by ignorance and cultivated by able business men; that, when it comes to a disinterested search for truth, the sons of Galen undoubtedly want a new father; that, in short, it is time they were born again.



CHAPTER XVII.

MOTHERHOOD AND MAGNETISM.

Everyone has heard of maternal impressions and birthmarks, but very few seem to have given to the subject the attention it deserves. It may be argued that a strawberry mark or the similitude of a mouse stamped indelibly upon the skin is not a matter of very great importance to the human race after all. Not in itself, no; but in it is contained a pointer to a very great subject, which, if it were better understood, would improve the whole race of mankind. If we could tell exactly how those birthmarks are got, we should be on the track of moulding the features and character of the unborn child—and anyone can see what great possibilities lie in that direction.

Beginning with the well-known fact that the strong desire of the mother can impress an image upon the skin of the unborn child, the pioneering mind naturally asks, "To what extent can this impression or power of moulding be carried?" Given a knowledge of the conditions, why should it have ANY limit? Why should not the mother, by the power of her imagination and its close and vital magnetic rapport with the unborn child, mould its form and character according to her will?

I will gather together here some evidence of the power of the mother's imagination in this direction. First, to deal with simple birth marks. A woman with child pauses before a fruit shop. Her eyes fall on a bunch of grapes and instantly she is taken with a sudden and overwhelming desire or "longing" for the grapes. Unconsciously she touches herself, say, on the cheek—it may be by chance, or it may be that the action is determined by the same cause that gave rise to the "longing"—and the result is that when the child is born it has a birth mark resembling a bunch of grapes on its cheek.

As with desire, so with fear. A woman with child is frightened suddenly by a mouse, and when her child is born it has the form of a mouse roughly impressed upon its skin. Again, morbid imagination has a similar effect. There is a case on record where a woman, who saw a child run over in the street and picked up without its head, gave birth, some seven or eight months afterwards, to a child without a head. The image of the headless body had taken possession of her mind, and the unborn child had been moulded accordingly.

Again, not only disagreeable results of mental impression have been recorded, but highly agreeable ones also. I have happened upon several of these, which have impressed me greatly. On one occasion I was visiting a lady's house when I was struck with the delicate beauty of one of her children, a girl of twelve, who was totally unlike the rest of the family. I remarked on the matter to the mother, and she, after some hesitation, replied: "Do you believe, as a doctor, that an image strongly impressed on a mother's mind can have any effect upon a child before it is born?"

I replied that I had always believed that and I could bring much evidence in support of it. We fell into conversation on the matter, and the lady, seeing that I was greatly interested, offered to show me a piece of evidence that was conclusive.

Summoning the little girl to her side she bade me take a good look at her, from her features to her very expression. Then, rising, she asked me to follow her into another room. There she unlocked a richly-inlaid cabinet on the wall, and disclosed—the portrait of the child.

"Is it not like her?" she asked.

"It is a very good portrait," I replied; and so it was.

"But," she said, smiling, "she did not sit for this. She was drawn and modelled from it. See, it was painted nearly thirteen years ago, by myself, before she was born. The face here depicted came to me every night in my dreams, until it took possession of me and absorbed all my imagination, so that I came to wish my child would be like it. At last I painted it, and, when it was complete, my child was

born. You see the result. I not only painted the face on canvas, but modelled it in flesh and blood as well."

Instances of this kind may be found all over the world. The idea has frequently been made a theme for story. Oliver Wendell Holmes's ELSIE VENNER is a case in point. The heroine's mother was bitten by a rattlesnake, with the result that the child grew up with certain rattlesnaky characteristics. Instead of being expressed in a birth mark, the image of the snake in the mother's mind was stamped upon the character of the girl to such an extent that on occasion she bit viciously, and took on the venomous aspect of a snake in human form.

The same idea is worked out in Reginald Hodder's DAUGHTER OF THE DAWN, which I have mentioned in another chapter. Here the mother, who is a sculptress, sees a clairvoyant vision of a beautiful goddess enclosed in a sacred block of marble in a mountain temple, and, in fulfilment of a prophecy that by "the magic of a woman" that goddess will return to earth, the lovely vision absorbs her whole mind. She is impelled to hew the form out of the stone, and, when it is perfect, her child—a girl—is born. In after years her daughter and the statue are brought face to face, and it is seen that the ancient goddess has returned in the flesh. The power of the sculptress and the "magic of a woman" are one and the same—the conception and reproduction of a beautiful form from a vivid mental image.

But it is not necessary to rely on fiction for instances of the power of maternal impressions. The Scriptures contain a crowning example, which in every detail shows a depth of scientific insight into this abstruse matter, and a

knowledge somewhat difficult to account for in that early period of the world's history. The instance I refer to is set forth in the story of Jacob and the speckled rods. I have never heard a preacher take this story as the text of his sermon. Consequently, I intend to do so here, as it contains the great truth which I am endeavouring to set forward.

Laban, having deceived Jacob by giving him Leah for a wife after he had served seven years for Rachel, proposed to keep his original promise if Jacob would serve seven more years, and as an encouragement he guaranteed that he should have all the speckled cattle in the herds, as wages.

Laban knew that speckled cattle were rare, and thought himself on the safe side, but Jacob was too clever for him. He placed speckled rods at the bottom of the drinking troughs, and separated the herds into male and female sections, allowing them only to mingle at the troughs. He kept back the female herd till they bellowed with thirst, so that when they came to drink, their longing for water should be very great, and consequently the rods would make an impression upon them—such an impression, indeed, that a subsequent desire for water would be associated with the image of what would seem to them a speckled fluid. This process Jacob repeated, so as to deepen the impression. The result was that a great number of speckled cattle were born.

Plato's axiom, "We become what we contemplate" is applicable here. We ourselves may be too hard set to conform our shape in a few years to some contemplated ideal, but it is conceivable that if a woman with child con-

templates some ideal with her whole soul, she will realise that ideal in the plastic material of her offspring.

We find the process carried out unconsciously, and in half-measures, in every child that is born into the world. Take a vain woman who is fond of contemplating her own image in the glass, and see if her children do not invariably show a facial likeness to her. On the other hand, take a woman who carries, in her imagination, not her own face but that of her husband, and see if her children do not show a likeness to him. Again, many a woman who is the soul of fidelity has been accused of faithlessness because one of her children resembles a friend of her husband's. It is no argument for infidelity at all. It may simply mean that the friend's face has impressed the woman's imagination, and for reasons hard to explain, has taken possession of it before the birth of the child. Mr. Thomas Hardy has a story illustrating this. The virtuous wife greatly admires a friend of her husband's, and, when about to become a mother, she visits the seaside, and chances to stay in the rooms that this friend has previously occupied. There she finds a portrait of him, which, in conjunction with the associations of the place, adds to the impression on her mind. The child is born. The mother dies. Years afterwards the husband, in turning over some of her papers, finds the portrait, notices the likeness to the child, and suspects. But he is wrong. As the author states, in a footnote to the story, it was only another illustration of what the doctors say: that the imagination of the mother may influence her child, even physically, to a great degree.

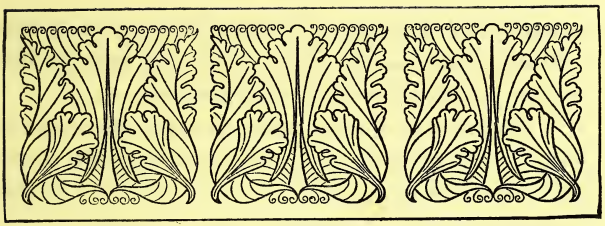
When I think of the great responsibility that rests upon mothers, and the small extent to which they realise it, I feel ashamed of the twentieth century. Here are, say, sixty souls clothed in flesh every minute, but the clothes do not fit them, and do not display the beauties of the soul to advantage. Here is a girl with a beautiful soul, but a badly-formed body and grotesque features. Why? Because her mother did not know the power of imagination over her unborn child. Here is a man of godlike character, but with a caricature of a face. Who caricatured him? His mother. She did not know that by the creative power of imagination, acting through the magnetic forces of the body, she could have clothed the godlike soul in a shape worthy of it. Here is one who, though beautiful outwardly, is mean and despicable in character. Why? His mother loved outward beauty and harboured beautiful images in her mind, but had no mental eye for the beauty of Truth and Goodness; consequently, the soul itself was not expressed fully, though it was clothed in a comely garment of flesh.

Thus the wide world over we find, staring us in the face, the Sin of Motherhood, born of Ignorance. If we would amend it we should realise more fully that the hand that is ABOUT to rock the cradle rules the world. They managed matters better in ancient Greece. There and then a woman with child was surrounded with beautiful things, and instructed to meditate on whatever is beautiful in body, mind, and soul. She was carefully guarded from viewing the deformities of human nature. Her admiration was directed to the finest sculpture of pagan genius, and her imagination

was stimulated by the heroics of Homer and the sublimities of Plato. What was the result? Some of the finest specimens of human beauty the world has ever seen.

I admit there are many women of to-day who carry out all this unconsciously, but my contention is that if it were done consciously and made the subject of special training the results would be far greater.

Hypnotic suggestion has a direct bearing upon the science of prenatal education, for the simple reason that by means of suggestion in the psychological state, the most powerful and vivid impressions can be given to the mind and so transmitted magnetically to the child. In conclusion, I may say that, in my opinion, the world will soon awake to the vast importance of this subject, and will realise that it is as necessary to teach mankind how to be born as it is to teach them how to die.



CHAPTER XIII.

WHAT THE PAPERS SAY ABOUT ME.

During the whole of my long public career I have never had the misfortune to come into clash with the right-thinking section of the Press. I have valued their opinion and they have recognised my work in a critical, yet fair and honest, spirit. Occasionally they have made their little jokes at my expense, but, when these jokes have been funny, I have laughed with them and returned a Roland for their Oliver each night from the stage.

Hitherto I have avoided lengthy quotations in this work, but now I must quote, and quote extensively, from what my wife calls "The Book of Ten Thousand Pages"—my collection of Press notices. The task of selection is a difficult one.

Indeed, it is not possible to do more than cull at random from the pages, keeping always in view the most interesting, rather than the most flattering, matter.

I will take first the last notice pasted in the book. It deals with my curative work, and approaches the matter from a satisfactory standpoint—that of medical criticism. It appeared in the "Bradford Daily Telegraph" in the following form:—

During Dr. Walford Bodie's fortnight's stay in Bradford, his extraordinary methods of treatment and success in the cure of paralysis, epilepsy, catalepsy, hysteria, and general functional derangements have created no small sensation amongst the members of the medical profession. A large number of these gentlemen have witnessed the demonstrations given at the Palace Theatre, and have been given opportunities of seeing the patients. Knowing it would greatly interest our readers to learn the opinions of some of Bradford's physicians and surgeons, we have interviewed several of them. Medical men connected with the Bradford Royal Infirmary, the Eye and Ear Hospital, the Children's Hospital, the Fever Hospital, and numerous other minor charities have visited the Palace, many of them subsequently seeking Dr. Walford Bodie's private apartments, and cordially congratulating him on his success.

Then the article brings into court the principal medical men of the place, and gives their opinions:—

The remarkable part about it, said one, is the application on the one hand to the most unexpected cases, and on the other, the fact, which he had personally observed, that this treatment could not be applied by anyone whose state of development had not reached the stage of evoluted perfection which he (Dr. Bodie) can be shown to possess. I must explain these two statements,

and then follow them up by a third. With regard to the first proposition, this treats of the application of his methods to cases which have hitherto resisted all known applications. Dr. Bodie proved to me that up to now the scientific use of electricity—static or Faradic—has been far too much restricted by the faculty in general with respect to intensity and voltage; and further, he has shown that so long as the reflex nervous arc is complete, he does not regard any case as hopeless. With regard to the second proposition, I have, said the doctor, only to examine Dr. Bodie's remarkable arms, and to note his unparalleled sensibility of touch, physical development of hands, and intense muscle sense, to know that he could, with safety, accomplish the opening out of a paralysed member, loosening and breaking down all old adhesions, and stretching the ligaments and sinews, whereas a less experienced man would be almost certain to cause irreparable damage by producing subcutaneous hæmorrhage, fractures, contusions, etc., which is very frequently done by illiterate so-called "bone-setters." Dr. Bodie proved to me his complete knowledge of physiology and anatomy, not to mention a considerable and superior pathological acumen. Thirdly, and in conclusion, said the Bradford medico, one cannot but be surprised that so little use has been made by my profession of the powerful, handy, and safe anæsthesia which can be brought into use by hypnosis.

The next doctor seen by the *Telegraph* man was an old and experienced practitioner, and one of the most respected medical men in Bradford. He explained that he was amazed that Dr. Bodie or any other scientific individual should be so daring as openly and publicly to declare that he would bring about certain results, and so frequently and successfully to accomplish the same. He considered the most remarkable thing about Dr. Walford Bodie's *modus operandi* was how he had so conclusively shown the value of his treatment in the degeneration of muscle and nerve cells. Along these lines he thought that highly educated and most brilliant surgeons would henceforth be compelled to

travel. He drew attention also to the very great ease with which Dr. Bodie controlled children, and asked the doctor for an explanation of his magnetic power. In reply to this question Dr. Bodie stated "I do not believe in anæsthetics being used for my operations—as at all times I consider them dangerous, unsafe, and inconvenient, and there are hundreds of cases on record where patients have died under an anæsthetic, whereas there is not one case recorded where a patient has died under hypnosis."

Between the covers of my book there are hundreds of notices of all sorts, but, as I run through the pages, my eye is arrested by "The Era." This paper is the recognised organ of the theatrical profession, and has a very large circulation among the intellectual classes. I have not space here to give the whole article, but the following extracts will show its general nature. It will be noticed that although "The Era" representative has regarded me primarily as a public performer, he has, nevertheless, touched skilfully on the basic truths that lie behind my work:—

A CHAT WITH DR. WALFORD BODIE.

(BY OUR OWN COMMISSIONER).

Ask anyone in the provinces of England and throughout Scotland who Dr. Walford Bodie is, and you will get an enthusiastic eulogium of the scientist whose electrical treatment of paralysis and other maladies has been truly described as wonderful. But ask anyone in the north, south, and west of London who this Dr. Bodie is, and he or she may be unable to reply from lack of knowledge. But shout the same question in the streets of Hoxton to-day, and you will not have to wait long before you get strong and convincing testimony as to the worth and abilities of the man who last Monday entered upon a fortnight's work at the

Britannia Theatre, Hoxton, with the object of making a London reputation. That he has made a triumphant beginning there can be no gainsaying, nor can it be denied that he has won the hearts of the rough-cut East Enders—who, by the way, prefer ocular rather than oral testimony of what appear to be little less than miracles in the healing of the halt and the lame, who for years past have led unhappy lives, some in dingy tenements in the none too salubrious atmosphere of Shoreditch, Whitechapel, Hoxton, Canning Town, and other similar neighbourhoods.

* * * * * * * *

In answer to a query why other medical men should not be able to perform his electrical cures, Dr. Bodie states that they dare not attempt to use such a high voltage of electricity as he himself employs. In other words, he runs the risk of losing his life in the act of healing a paralytic patient. The large current he employs gives a 24in. spark, and at the lowest estimate from twenty to twenty-five thousand volts are passed through his own body, thereby making himself a perfect human resistance coil. It would be utterly impossible in many instances for his patients to emerge safely from the strain of the enormous current that he himself uses, unless they were under hypnotic influence or under the control of some anæsthetic. Dr. Bodie places his patients in an unconscious state by hypnotism, and he never employs chloroform. In a few minutes—sometimes a few seconds—they are absolutely insensible, and they do not feel the slightest inconvenience from the great volume of electricity which he passes through their frames. He informs us that no medical man in this country, as far as he is aware, has been able to duplicate his experiments. Dr. Bodie was the first in this country to test the high frequency current, by means of which he is able to pass a little over a million volts, but he says that the higher the voltage the less is the danger. He is not a believer altogether in the use of high frequency in the treatment of paralysis, having tried it and found it to be unsuccessful in numerous cases. It has been admirably suited to certain forms of hypochondria and hysteria.

"I find," he says, "that I have always to resort to the high intermittent current before I am able to show any extraordinary results, particularly in cases of long standing. You will observe that I am rather handicapped in one way. I invite only those patients who have been discharged from the hospitals after having been given up as hopeless by all the leading physicians and surgeons. I may tell you that men and women who have been pronounced incurable come to me, like a drowning man who clutches at a straw, with some ray of hope that I may be able to alleviate their sufferings, and as a rule they are not sent away disappointed. I will show you proofs, giving you the names and addresses of hundreds of cases I have treated in the provinces, and I am daily receiving letters from grateful patients all over the country thanking me for what I have done for them."

* * * * * * * *

The only reward that Dr. Bodie asks for his successful treatment of patients is that he shall be handed the crutches or instruments which have been used by patients, and these he displays in the evening to his audience. He has, of course, the further gratification of knowing that he has been able to lessen human suffering; "and," he remarks significantly, "even if my cures are only transitory, that in itself is something to be thankful for; but, in cases I guarantee on a radical cure, I mean what I say."

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We reproduce on this page a cheque for £200 sent to Dr. Bodie by Mr. C. W. House, of the firm of House & House, wholesale boot and shoe manufacturers, of Kingswood, Bristol. This sum was presented to Dr. Bodie as a grateful appreciation of the complete cure of paralysis in June, 1903, of fifteen years' standing, of Mr. House's daughter, Mabel. The young lady herself gave the doctor a massive gold ring, which he treasures very much. Mr. House took the trouble of obtaining from his bank the cheque after it had been "cleared," sending it to Dr. Bodie with the following letter :—

Kingswood, Bristol,

July 15th, 1903.

Dear Dr. Bodie,—Enclosed please find the cheque for £200, duly honoured. I thought perhaps you would like to have it as an indisputable proof of the gift being given, and with which you would be in a position to satisfy the most unbelieving of your critics. I am more than delighted to tell you that Mabel is progressing splendidly, even better than we could have possibly hoped for; also Miss Dorothy Evans —I heard so much about her going back that to satisfy myself I called at her residence on Saturday afternoon to inquire, and was told she was as well as ever. In proof of this I could not see her, as she was at that moment at the Zoo fête enjoying herself. The same silly rumours are circulated about Mabel; in both cases they are grossly incorrect. Last evening the choir Mabel and I belong to competed at the great Eisteddfod at the Victoria Rooms, Clifton, and took first prize—not bad for the first effort of a country choir? Mrs. House, Mabel, and all the family join most heartily in best wishes both to you and Mrs. Bodie and family, whose friendship we all most highly prize; and hope for your repeat visit to Bristol, where old friends and thousands of those anxious to make your acquaintance await you.

Believe me, your most sincere friend,

(Signed) C. W. HOUSE.

* * * * * * * *

The Doctor, who holds testimonials from professors of Edinburgh, Dublin, and leading universities, prefaces his demonstrations with a short explanatory lecture, in which he declares that there is no danger to the medium in his experiments, and that his sole desire is to alleviate suffering by the application of electricity while the subject is under hypnotic influence, the latter acting as an anæsthetic and preventing any pain or ill-effects.

His first demonstration is that of projecting 4,000 volts of electricity through a man's brain—sufficient to kill many times over—after the manner of the New York mode of capital punishment, a method on which the doctor has strong views. One of his attendants seats himself with bare feet and arms, in the electrocution chair, the Doctor makes a few rapid passes with his hands, and the medium is soon in a state of collapse. The magnetic appliance is adjusted, and the deadly current is discharged, the effect of which is immediately apparent. The feet beat a spasmodic tattoo, the hands open and shut convulsively, and the whole body becomes hideously contorted. For a few moments attention is transfixed on the terrible spectacle, the Doctor, watch in hand, calmly watching until the current is cut off and the process of reviving the medium is gone through, the patient eventually emerging from his stupor seemingly none the worse for his experience.

* * * * * * * *

It has been said that a man is never sure that he has attained fame until he has been "skitted," "burlesqued," or "lampooned." In my own case I could point to many a little squib that has been fired off at me, sometimes in all good humour, sometimes with a touch of the sardonic, and not infrequently with a pat on the back and a hand-shake lurking between the lines. I select one at random. It is necessary, however, to preface it with some explanation.

My wife is one of my best mediums, and as such has often assisted at my public demonstrations. Some years ago she appeared with me as "The Magnetic Lady"—a role in which she made use of a remarkable natural gift she possesses. As certain mediums have rendered their bodies so light that they have floated in the air, so, conversely,

my wife would make herself so heavy that no one could lift her from the ground. By an effort of her own will, aided by mine, she would remain as if clamped to the earth by magnetic bonds. Briefly, the process involves a question of the magnetic polarity of the human body in its relation to the force of gravity.

Well, everything went successfully for several weeks. I offered nightly challenges, and many came on the stage to try to lift "The Magnetic Lady" from her feet, but not one succeeded, try as they would.

At last, however, the strong man of the district—it was at Peterhead—came up against us. He was a miller, and looked as if he could carry three or four hundredweight of corn with ease—a magnificent specimen of the human animal. A woman weighing a little over nine stone was a mere featherweight to him.

The miller strode up to my wife and seized her in his terrible grip. But, struggle as he would, he could not lift her. All his immense muscular power was unavailing against the magnetic power of my wife and myself. But suddenly he prevailed, and up into the air went my wife like a feather. And I alone in the house knew why. She had fainted from the sheer physical pain of his fierce grip, and her mind had no longer any power over her body, nor could her will any longer respond to mine.

There is no need to repeat here what I said to the miller. My wife's arms showed plainly the marks of his violence, and, indeed, were black and blue for many days afterwards. The papers said many things. Perhaps it was natural they should make capital out of it. But what struck my fancy

particularly in the whole affair was a neat little criticism in verse on the incident. It appeared in the Aberdeen "Bon Accord," and ran as follows:—

Gin a body lift a Bodie,
When she's mesmerised;
Gin a body shift a Bodie,
Bodie is surprised.
But when the matter in the dailies
Gets well criticised,
Then that Bodie is a body
Who is advertised.

Of course, the "When she's mesmerised," is apt to be a little misleading, for my wife had her own will active, and, even though it was in magnetic touch with mine in a light degree of hypnosis, she was still capable of feeling pain.

The incident which was responsible for the following notice in the "Dundee Telegraph," of August 6th, 1904, was somewhat adventurous and extraordinary, as the reader will see on perusal:—

SENSATIONAL AFFAIR IN DUNDEE.

DR. BODIE SUBDUES WILD ANIMALS.

Dr. Bodie, who is at present occupying the People's Palace, Nethergate, and demonstrating his powers as a hypnotist appeared before the public this afternoon in a new role. As a result of a challenge for £50 Dr. Bodie entered the cages of the hyænas and wolves in the Zoo, Castle Street. There was a large attendance present to witness the Doctor's daring feat, and some doubts were expressed as to his success in subduing the ferocious beasts by mesmerism. The Doctor first tackled the hyænas—a pair of wild, snarling brutes—who showed their teeth when he attempted

to enter their den. Undaunted, he succeeded and put the animals through several manœuvres. They appeared to be thoroughly under control. Dr. Bodie then entered the wolves' cage. They seemed to lend themselves more readily to hypnotic influence, and went through their performance as if he had been their trainer for a long time. The Doctor was loudly cheered for his bravery in tackling the wild animals. The challenge money was given up to Dr. Bodie, who at once handed it over to Mr. Andrew Philip, the manager of the Zoo.

The following notice is from the "East End News and London Shipping Chronicle"—a paper which circulates throughout the vast district from the Tower to Tilbury. It deals very fully with my third visit to the Paragon Theatre, London.

We are on the threshold of a new world in many things. We realise it in the giant strides that science is taking into the unknown; we sense it dimly in the works of philosophers who keep an eye on the progress of humanity; but most of all is it brought home to us in the ever increasing search into the realm of the occult, into the unseen agencies at work behind the scenes, and, especially, into the nature of the finer forces hidden in the constitution of man.

Chief among the exponents of these finer forces is Dr. Walford Bodie, who is now demonstrating his marvellous cures of paralysis nightly to crowded houses at the Paragon. Dr. Bodie achieves his rapid results by means of a combination of electricity, hypnotism, and mental suggestion.

Everybody has seen an electric battery at work, but everybody has not seen such an apparatus as Dr. Bodie's. It is an enormous machine, and when the lights are lowered the sparks from the high current flash like lightning. And with this lightning the doctor plays familiarly, stroking the machine as if it were a tame cat instead of a fountain of electricity sufficient to kill any ordinary man.

After giving an account of my treatment of some long-standing cases on the stage, the article proceeds:—

When these and other cases have been disposed of, Dr. Bodie proceeds to an actual demonstration of his cures. One by one the little sufferers are brought in and seated on the assistant's knees. It is when the children come on to be cured that the whole aspect of the man changes. He is obviously very fond of the bairns, and has a wonderful way with them. With a pat of the cheek and an anæsthetic kiss he sends them off into dreamland, and while he is breaking down the stiffened joints by his peculiar method of "bloodless surgery," they appear to feel nothing, and smile all the time as if they were dreaming of sweetshops.

With reference to my hypnotic demonstrations, in which I endeavour to combine amusement with instruction, the article hits on my own views fairly closely.

Many have contended that as Dr. Bodie is doing a noble work for humanity he should not descend to these exhibitions. But the contention is, in our view, a mistake. The explanation of his marvellous work lies somewhere in the region of hypnotism, mesmerism, and the occult sciences; and, as people nowadays like to have a reason for their belief, it is natural to give it them in an amusing as well as an instructive manner. For instance, many in the audience may argue that because they do not see how the doctor passes such a high current through the patient's body without pain or inconvenience, therefore he does not pass it at all. These have the matter explained to them by a convincing experiment.

Taking a subject in the conscious state, the doctor places him in a circle of hypnotised subjects. Then, making a circuit with joned hands, he passes the current. See, now; the hypnotised subjects stand stiff and rigid, feeling nothing, but the man in the middle, who is in full possession of his waking

consciousness, twists, and writhes, and shouts. He is evidently feeling the current. So it is explained, to people who care to think, that a hypnotised subject may be made to feel a current where there is none, or not feel it where there is. Consequently the current can be passed through the body of the hypnotised patient in the operating chair without his being aware of it.

Finally, with reference to my friendship for the great East End and its friendship for me, the article concludes with:—

Anyone who witnesses Dr. Bodie's performance—and anyone who is anyone down this way will not be happy until he does—must come to the conclusion that the Doctor has completely won the hearts of the East-Enders. One hears enough and sees enough during the show to be certain of this, but, if there are any doubts about it, the scene which is enacted nightly after the theatre closes should convince the most skeptical.

At the stage door hundreds are waiting to see the doctor come out. When he appears a ringing cheer greets him, and, as the East-End heart bubbles over with honest love of the man who is doing a good work among them, quaint remarks are heard among the crowd.

"God bless yer, guvner!" cries one.

"Ah! you should never die," adds another.

And a third caps it with, "It's a crown of gold he ought to have, he ought."

Then, as the doctor gets into his carriage and is driven away, a cheer goes up and fervent blessings are thrown after him. Yes, there is little doubt about it: Dr. Bodie has completely won the hearts of the East-Enders.

Some have said that the electro-hypnotic cures do not last, but there never was a greater libel. In regard to this there is one fact which speaks for itself. This is Dr. Bodie's third visit to the Paragon, and he is already booked up for four more dates in the next two years. It would be a poor reception that

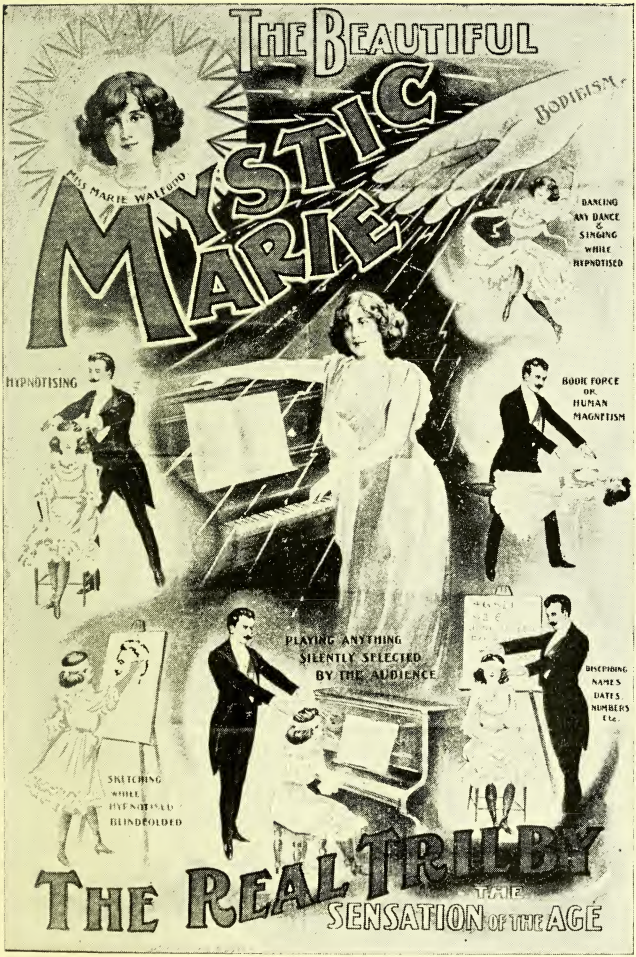
he would have every time on his return if the cures of the former visits had all relapsed. Is it to be imagined that the hundreds who cheer him off from the stage door nightly are patients who have lapsed in this way? Never. They are patients, or the friends of patients, whose cures have been lasting—people whose homes and lives are brighter and happier through the work of the healer.

I will conclude this chapter with the following account of my public performances with Mystic Marie, which appeared in the "Weekly Budget," under the signature of a distinguished literary man. It is one of the most picturesque descriptions in my "Book of Ten Thousand Pages":—

All the world knows Dr. Walford Bodie, but all the world does not know Mystic Marie, his remarkable medium for telepathy and clairvoyance. She is a sister of the doctor, and it is not difficult to trace a likeness to him in her dark, magnetic brows and mysterious eyes—eyes in which the secrets of the past and the future seem to look at one through the soul of a young girl.

It is but seldom that Mystic Marie is seen in public. For a week or two music-hall audiences watch her and admire. Then the curtain is rung down on her, and for weeks she is simply Miss Marie Walford, and her mystic powers are quiescent, or, rather, are exercised only in private life.

On one of her recent appearances at the Britannia Theatre, Hoxton, I was fortunate enough to be one of the audience. I arrived just in time to hear the Doctor's preliminary speech. He explained the marvels of telepathy, pointing out that the late discoveries of the X-rays, the N-rays, and wireless telegraphy made it conceivable that by still subtler media one mind could convey its thoughts to another without speech or sign, and concluded by the striking statement that mechanical instruments



A Bodie Play-bill.

(DESIGNED BY DR. BODIE.)

were wonderful things for transmitting intelligence from one to another, but that the human body itself was a far more wonderful instrument than any that man could make with his hands.

His speech over, he proceeded to demonstrate its truth. Mystic Marie stepped out of the wings, a shy young girl of 16, with dark curls shrouding a beautiful oval face.

Seating her on a chair, the Doctor made some swift passes over her. Her knees trembled, and her hands shook. Suddenly she was quite still, and then the light died out of her eyes; and then there came to them another light, more mysterious and soulful. Mystic Marie was in a trance—or, rather, she was in a new world, created for her by the doctor, and governed by his autocratic yet benevolent will.

Dr. Bodie stepped back, his eyes fixed upon her and his hand outstretched. Then, after glances this way and that, like those of a fascinated bird beneath the gaze of the basilisk, she rose and was drawn to his hand as a needle to a magnet.

It made one feel afraid of the man to see this exercise of his great and rare power, which, like every other, could be exercised for harm as well as good. It made one reflect that it is just as well Dr. Bodie is a good man and a worthy citizen. It made one thankful that the power is in the hands of one who uses it in relieving the ills of suffering humanity instead of in adding to them.

And now the fair mystic's eyes were thickly bandaged with a black cloth, and she was drawn, by the hand she could neither feel nor see, to a spot in front of an easel, on which, with a piece of charcoal placed in her fingers, she was obviously about to show the power of telepathy by means of lightning sketches. Four gentlemen were invited on the stage, and the doctor asked each of them to select a card from a number, each containing the name of some celebrity or other. One by one the cards were chosen and shown to the doctor. And in regular sequence he, standing at a distance from Mystic Marie, transmitted the image of the celebrity named on the card from his own mind to hers.

Slowly her hand moves up to the paper. Then, with a start, as she receives the impression, she begins to draw, swiftly, firmly, and definitely, guided magnetically by the Doctor, who draws the face in the air. One by one the faces appear on the easel—Chamberlain, Buller, and the rest of them—mental snap-shots.

This was startling enough, but it was followed by a demonstration more wonderful still. Mystic Marie, still blind-folded, was seated at the piano on the other side of the stage. Someone in the audience was asked to come forward and write the name of a well-known tune on the easel board—any person might come—any well-known tune might be chosen. "Down by the Old Bull and Bush," were the words that presently appeared on the board. The doctor took his stand and made his passes. Marie's fingers wandered hesitatingly over the keyboard for some moments, and then it was, "Come, come, come and make eyes at me," etc., and the house was roaring approval.

But a third wonder was in store. The doctor asked somebody —anybody—in the audience to hold up a hand, promising that he would instantly stop the music. Up went a hand, out went the magician's own hand, and the music stopped at a dotted note. Another pass, and it went on again just where it had left off. The thing was unerring. To show that he could influence her at a greater distance, he stepped down among the audience, stopping the music from time to time with a backward pass as he went. Then to one and another of the audience he said, "When you press my hand I will make her stop playing."

And at each pressure there was the quick pass and the sudden stop, and then at another pass the quick continuation of the music.

At last the doctor came to me. I held his hand and kept on holding it until the audience began to wonder if I, too, had fallen into a trance. But at last, when the music had gone on uninterruptedly for half a minute, I pressed. The Doctor raised his hand and threw a "veto" to Mystic Marie. Instantly she

stopped. I was convinced. It was telepathy, magnetic touch, sympathetic vibration—call it what you will.

It was now necessary to recall the human marconigraph to her waking state. The doctor removed the bandage, and made some peculiar movements with his hands over her eyes and ears. Again the trembling of her knees, and in a few seconds Mystic Marie returned from that other world created for her by Dr. Bodie, the living exponent of Bodieism and Bodic Force.

After the performance I made my way on to the stage to gain a closer acquaintanceship with this remarkable girl. While her brother was attending to some patients I found her. She was seated on a stately chair of purple satin and gold—merely a piece of stage furniture, but it became her well. The picture was that of a high-born maiden—of a young princess smiling graciously at her courtiers.

I persuaded her to talk. She had been mystic and dreamy from her youth, she said, and as I looked into the unfathomable eyes I could quite believe it. She had seen visions in the deep blue sky and dreamed of things that were to happen. Her eyes brightened as she spoke of her brother and his work, until I wondered which was the more extraordinary of the two—she for her mystic charm or he with his occult powers.

"You know," she said, smiling, "once I set my will up against his, and resolved on the eve of a performance that I would run away and go back to my home in Scotland. I was always a home bird, and just then I had, oh, such a longing to be among the hills and the heather again. I took a railway ticket and started. But as the train reached Crewe I felt my brother's influence upon me. I seemed to know that he was 'willing' me to come back. Then I felt, saw, or heard—I cannot say which—his voice in my brain :

"'Come back, Marie! Get out at the station and wait.'

"I had to obey. Like one in a dream, I got out and made my way to the waiting-room and sat down there. Presently two

kind ladies came in, and one of them spoke to me, and in the course of conversation asked me if I were waiting for anyone.

"'Yes,' I said, 'my brother has asked me to wait here.'

"They went away satisfied. They did not know that he had given me that instruction through miles and miles of space. At last, nearly two hours later, one of my brother's attendants walked into the waiting-room and—well, we were just in time to catch a train back. I never ran away again after that.

"That was very strange," I said. "Now I want to ask you a question. Do you ever find yourself thinking the things your brother is going to say, or saying the things he is going to think?"

"Yes," she replied, laughing, "every day of our lives. When he is worried I feel it too, even when I don't know what it is about. When he is glad, I go about the house singing. When he is angry, I get a pain in my heart. If he were to die, I believe I should pine away. And if I were to die"——

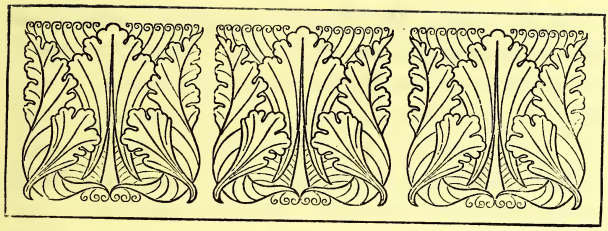
Her eyes drooped to hide their soft emotion. Then she went on quickly:

"Once when I had a fever and was away from him, I thought I was going to die. I wouldn't eat, I wouldn't take my medicine; in fact, I didn't even want to live. But in the night I saw a vision. My brother stood by my bedside with a misty light all round him, and I saw him as plainly as I see you now."

"'Marie,' he said, 'you will not die. You will get well. Take heart, lassie, take heart.'

"From that moment I began to get well. I had to—I wanted to. You may call it hypnotic suggestion if you like, but how do you account for the fact that at the time I saw the vision of my brother he was sitting in his room a hundred miles away concentrating his thoughts on me and 'willing' me to recover? This was proved by a letter received from him shortly afterwards. How do you account for that?"

I could not account for it. There are more things in heaven and earth than are dreamt of in my philosophy. And among those things is the mysterious influence Dr. Walford Bodie exercises over Mystic Marie.



CHAPTER XIV.

A PERSONAL EXPLANATION.

This book was in the press when I was subjected to a somewhat unpleasant experience, with the circumstances of which, owing to the wide publicity given to them by the newspapers, most of my readers are doubtless acquainted. I allude to the summons issued against me at the instance of the Medical Defence Union, on the ground that I had, on a recent occasion, used the letters "M.D., C.M.," without the addition of "(U.S.A.)," thereby giving the impression that I was a qualified practitioner of the British School of Medicine.

The newspaper reports were very fair to me, but it was impossible for them, in the space they could spare for such a matter, to give more than the merest outline. Therefore I have delayed the publication of this book in order to set down a personal explanation for my readers.

As my counsel, Mr. Horace Avory, K.C., pointed out at the hearing of the case, so far from representing myself as a graduate of the British School of Medicine, I have endeavoured to make it plain that my degrees emanate from another source. It is the American school I mean—a school which has produced doctors as eminent as those of any other nation in the world. And the explanation of my belonging to that school instead of the other is simply that I happened to be in the States during the years which a young man devotes to studying for his career, and consequently took my degrees there.

And what, in plain language, is the significance of these American degrees?

It must not be supposed that Great Britain is the only seat of learning. America also has its able and eminent doctors. Where do they come from? From this side of the Atlantic? No. They graduate in American universities, in which the standard is as high as that in Great Britain——yes, quite as high. And if a visitor to America were to argue to the contrary, he would soon be made to eat his words.

Only yesterday a man from the States called to see me, and asked me if it was really true that I had omitted to place the letters "(U.S.A.)" after my medical degrees of "M.D., C.M." I confessed that, by an oversight, this had occurred.

"Well," said he with some warmth, "why not make full use of your advantages? If you are a graduate of an American university let all the world know it. You Britishers seem to look down upon our degrees. I suppose

it's natural prejudice, and may be we have the same prejudice ourselves. We had a Britisher over our way —a real M.D., with 'Great Britain' in brackets after the letters. Well, we let him go on till he had killed three or four, and then we stopped him abruptly. Someone engraved carefully on the tombstones of all his departed patients, "Cured by Dr.——." But he didn't stay to reap the benefit of the advertisement. No, Sir, we're not a one-horse-power republic in the matter of degrees and, as long as America's where she is, Great Britain will have to take our dust."

This is an American's view of the matter. I deprecate his use of the word "killed," but there is no doubt about his correct estimation of the value of American degrees. Even in our own country there are on the lips of every one of us names of men whose title of "Doctor" comes from the States. They are proud that, like Dr. Clifford and the late Dr. Parker, they have derived their academical degrees from the greatest republic in the world—a republic whence we, too, as a nation, derive the most advanced ideas and the greatest discoveries in science. Such men as these, like myself, hold American degrees, although they never set "(U.S.A.)" after their names; but, unlike myself, they are not persecuted. The fact that the work of some of them has been the cure of souls, and mine the cure of bodies, does not make a great difference, especially as I, like them, make no charge for my cures. Why, then, am I persecuted?

I will tell you. It is for the same reason that will make this book read by thousands where a book by John Smith, M.D. (Brit.), or by the Secretary of the Medical Defence

Union, might not be read by hundreds. It is because I am known by the people, who, in the public square and market place, give their final verdict on a man's work; known and loved by the people from whose midst I take, and heal free of charge, cases that my persecutors have grappled with in vain. It was perhaps for this and not for the trifling omission of the letters "(U.S.A.)" on a playbill, that the Medical Defence Union issued their summons against me.

Such is the return of the British doctors for my strict observance of the etiquette which prevails among themselves—an etiquette which prescribes that when one doctor has taken up a case another may not attend it until the first has withdrawn. Never have I infringed this rule of their own. Never have I taken up a case which is still under their treatment. Indeed, I avoid cases in which the medical man is likely to be successful, and make a rule of taking only those which are abandoned and discharged by the leading hospitals with the assurance that they are incurable and that nothing can be done for them. Of the fact that the medical profession arrogates to itself a kind of omniscience in presuming to state exactly what is curable and what is not, I say nothing. Deeds speak louder than words, and the fact that in many cases I have stultified the rash and arrogant prognosis of the doctors by curing these so-called "incurables" speaks volumes.

Some may ask how it was that I came to make such a mistake as to omit the letters "(U.S.A.)." It will be readily understood that a man with so many duties as I have must delegate some of them to others. The task

of preparing, week by week, the advertisements and play-bills which call the public to my demonstrations is never performed by me. My advance agent sees to it. And because, forsooth, an agent, on one single occasion, not realising perhaps so clearly as I the relative merits of Great Britain and America as centres of academical learning, omitted to place the letters "(U.S.A.)" after my name, I am laughed at by a man from the States for not making full use of my advantages! Perhaps my advance agent imagined, with the British medicine man, that those letters were derogatory. But he no longer holds that view. I have instructed him never to omit them again, for I regard the letters as meaning—as they do mean—that the United States of America, the greatest and most advanced republic in the world, has given its hall-mark to me and my work.

I have finished. With confidence I leave my public honour in the hands of my readers. And this book—I leave it, too, feeling that it may go to prove that an American degree is not obtained without some brains and learning, and that, although I elect to appear on the stage, I should be equally at home in a private consulting room in Harley Street. Yes, at home in every respect save one: I should be cut off from the poor, and the poor are, and always have been, my especial care—the beginning, middle, and end of my extensive practice.

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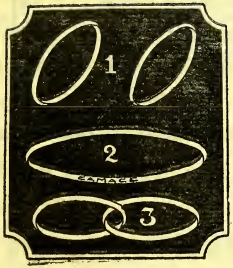

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